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# INTERNATIONAL REVIEW

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## OF THE RED CROSS



Published every two months by the  
International Committee of the Red Cross  
for the International Red Cross  
and Red Crescent Movement



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## **125th ANNIVERSARY OF THE INTERNATIONAL RED CROSS AND RED CRESCENT MOVEMENT**

“Mrs. Issa-el-Khoury is the incarnation of a long tradition of devoted and heroic work in the service of the Lebanese Red Cross. A member of the Central Committee of the Lebanese Red Cross since 1951, she succeeded her mother as President of that Society. She has also been Vice-President of the Standing Commission of the International Red Cross.

Under her leadership the Lebanese Red Cross has been able to regain and maintain a truly unique position of impartiality and humanitarian spirit, which is respected by all the parties to the tragic conflict in Lebanon. Her complete devotion to the Red Cross mission, her courage and endurance in a climate of permanent danger and anxiety have made her someone to whom very few Red Cross leaders can be compared.

The Standing Commission would like to pay a very special tribute to her remarkable personal qualities which she has demonstrated time and time again in exceptional circumstances at the risk of her life.”

*With these words Sir Evelyn Shuckburgh, at that time Chairman of the Standing Commission, awarded the Henry Dunant Medal to Mrs. Alexandra Issa-el-Khoury, President of the Lebanese Red Cross, at the meeting of the Council of Delegates held on 6 November 1981 in Manila.*

*Ever since, this great lady of the Red Cross has continued her untiring efforts to alleviate suffering and save lives without fear or favour in a country rent by a ruthless war.*

*On the occasion of the 125th anniversary of the foundation of the International Red Cross and Red Crescent Movement, the Review has special pleasure in publishing an article received from the President of the Lebanese Red Cross.*

*This message comes from the heart. Simply and directly, it conveys Mrs. Issa-el-Khoury's admiration and respect for the invaluable work—*

*much of it humble and unnoticed—of her colleagues, of the first-aid teams, of Red Cross Youth, always in the forefront of the battle, always doing more than their duty. She speaks so feelingly, with such unshakable confidence in the Fundamental Principles of the Movement and with such faith in the future, that no-one can fail to be moved by her words.*

\*  
\*   \*

## Lebanese Red Cross: Caught up in the maelstrom

**October 1965:** At the XXth International Conference of the Red Cross in Vienna the delegates stood and listened in deep silence to the solemn proclamation of the Fundamental Principles of the Red Cross, which they subsequently adopted unanimously in a storm of applause. I swore then that I would be faithful to those Principles for the whole of my Red Cross life. It seemed easy enough at the time; it was only what Red Cross workers had been doing ever since the Red Cross was founded.

Who could have foreseen what was to come?

\*  
\*   \*

**April 1975:** It was then that what we Lebanese call the “other peoples’ war” began in our country. I have no intention of describing these tragic years; I simply wish to tell from my own experience what the Red Cross means, 125 years after its foundation, to anyone who believes in humanity.

We are riding the storm, holding aloft like a shield our Principles, the Geneva Conventions, international humanitarian law, and human rights. In all its branches and regional sections across the country the entire Lebanese Red Cross works with equal courage and compassion.

In 1975 the first armed clashes took place between the Lebanese army and the Palestinian organizations. For the first time we had to preserve Red Cross neutrality. Although it was an auxiliary to the army medical services, the Red Cross was also bound by the principle of humanity to help both sides. And this is what it did, with the unfailing



aid of the delegates of the International Committee of the Red Cross. When hostilities first broke out our impartiality was called into question by each in turn of the numerous factions that sprang up in the field; but as time went on they all recognized that when they needed the Red Cross it was there to alleviate their suffering.

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\*   \*  
\*

**May 1988:** We were given striking proof of this when the national television corporation Télé-Liban donated a day of television coverage—a real marathon from 9 a.m. to 7 p.m.—to the Lebanese Red Cross, to mark the 125th anniversary of the Movement and the start of our fund-raising campaign. We were deeply moved by the public's fervent response all over the country. Young people were wildly enthusiastic, breaking open their piggy banks, wanting to join our ranks, telephoning to ask us questions about the Red Cross. Many people came forward to say that the Red Cross had saved them from all sorts of dangers.

It is a consoling thought for the future of our country to see more and more young people coming to join our Movement, either in first-aid teams or as members of Red Cross Youth. They are dedicating themselves to the relief of suffering with admirable devotion. Night and day they are at everybody's services, proud to feel that their Red Cross flag gets them through all the road blocks and battle lines to transport the wounded and sick, help overworked medical staff in hospitals, collect and distribute blood, and look after displaced persons, old women and children. For so many days and nights the Red Cross was alone in being able to move about freely and bring help. All of us, the Central Committee, the Regional Committees, nurses, social workers, blood banks and volunteers of all kinds, work in one and the same spirit of humanity irrespective of ideology, politics or religious differences. Everybody can turn to the Red Cross at any time in emergency. It has never let them down.

In a country ravaged as ours has been (and, alas! still is) the need for a Red Cross and what it stands for is all the more obvious.

And we in the Red Cross keep on planning, organizing seminars, attending international conferences and working for peace.

\*  
\*   \*

To give you just an idea of our team work, take the three weeks starting on 6 May 1988. The southern suburbs of Beirut was ablaze.

Fierce house-to-house fighting was going on in the streets. It was a war to the death. Our first-aid teams were by then very efficient, experienced and highly trained. Yet again they proved that their motto "Beyond the call of duty" was no empty phrase. They managed to get 177 wounded to hospital, and gave on-the-spot treatment to 250 people.

Red Cross Youth rose to the occasion at once. It set up posts at hospital entrances, where its teams carried patients from ambulances to emergency rooms. They looked after children who had lost their parents in the turmoil, they collected blood of rare blood groups, they gave all the help they possibly could to the overworked medical staff.

The Social Service looked after the displaced persons who were fleeing from their homes under bombardment and through fires. It recorded their identity and gave them food and care: 1,349 families—something like 10,000 people—were given Red Cross aid.

Red Cross blood banks were ready day and night to receive donors and collect blood for the hospitals. The Dispensing Service distributed what medicaments it could where they were needed.

And all the time the Information Service was using the media to keep the public informed about the work being done.

People were killed in their homes and in the streets by indiscriminate shelling of residential quarters. Car bombs exploded in front of hospitals or next to market gardens, killing or wounding hundreds of innocent victims. Chance passers-by were killed in street fighting. Little was spared us. But in spite of everything the people of Lebanon want to live on. They are sick of the murderous battles being fought by others on our soil. Everyone looks on the Red Cross as a refuge and an oasis of stability in an unstable country.

\*  
\*   \*

My mind is teeming with memories, but what is done cannot be undone and we are working for the future. Our faith in our people, in our destiny, is unshaken and makes us hope for better times. Throughout this ordeal the presence of the International Committee of the Red Cross and its generous aid have been an immense help to us, an immense moral support. The same is true of many friendly National Societies.

My country wants to live on in freedom and independence. The Red Cross too will live on; it will always be an institution unique of its kind anywhere in the world, and will be more and more of a necessity.

Sursum corda! Lift up your hearts!

**Alexandra Issa-el-Khoury**

*President of the Lebanese Red Cross*

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# THE ITALIAN CAMPAIGN OF 1859

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## *Pellegrino Chiocchetti (1835-1892)*

### A Soldier's Life

*In the town of Moena, Italy, province of Trent, not far from the Austrian border, there is preserved a handwritten document entitled «A Soldier's Life—the Campaign of 1859». In it are described the advance and retreat of the 6th Rhaetian (Alpine) Kaiserjaeger Battalion of the Austro-Hungarian army, terminating in the battles of Morando and Solferino and the armistice of Verona. The author, Pellegrino Chiocchetti (1835-1892), <sup>1</sup> took part in the campaign of 1859 <sup>2</sup> as a simple soldier, conscripted to fight on the Austrian side, against the French and Italian armies. At that time, his home province in northern Italy was under Austrian domination and the official language was German.*

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<sup>1</sup> Pellegrino Chiocchetti (1835-1892) of Moena, province of Trent, Italy, a soldier serving in the 6th Rhaetian K.u.K. Jaeger Battalion, Austro-Hungarian army: *Vita di un soldato — Overo i movimenti dell'anno 1859, cioè avanzata e ritirata del sesto Bataglione Reto K. K. Jeger, che finisce colla battaglia di Morando, di Solferino e col riposo in Verona.*

<sup>2</sup> The Italian campaign of 1859 was marked by a succession of battles opposing the French and Sardinian forces led by Emperor Napoleon III, who had wholeheartedly embraced the cause of Italian independence, and the Austrian armies led by the young Emperor Francis Joseph. These battles were fought at Montebello, Palestro, Magenta and Melegnano, but the most decisive and bloody encounter between the two armies took place on 24 June near Solferino.

For further reading on the subject we suggest, *inter alia*, Henry Dunant's main works, i.e.: *A Memory of Solferino*, The American National Red Cross, Washington, D.C., 1959, and *Mémoires*, Institut Henry-Dunant, L'Age d'Homme, Lausanne, 1971; Pierre Boissier, *Henry Dunant*, Henry Dunant Institute, 1974, and *History of the ICRC*, Vol. II, *from Solferino to Tsushima*, Henry Dunant Institute, Geneva, 1985.

See also: *Aux sources de l'idée de la Croix-Rouge*, Société Henry Dunant, Musée international de la Croix-Rouge, Geneva, 1984 (Collection Henry Dunant), particularly Roger Durand: «La bataille de Solferino» (pp. 15-31) and Félix Christ: «La défaite de Solferino» (pp. 55-61). An interesting work on the strategy and tactics employed by the two belligerents: Barón de Bazancourt, *La Campagne d'Italie de 1859 — Chroniques de la guerre*, 2<sup>e</sup> partie, Amyot Editeur, Paris, 1890.

*Following the movements of his battalion step-by-step, the author describes his experiences and impressions from 24 April 1859 to 21 March 1860.*

*The text, written in poor Italian and in dialect, is characterized by grammatical errors, lapses and inconsistencies. But even so, it has the ring of truth. It is a poignantly human document, full of penetrating observations, compassion and the wisdom of the people.*

*A certain sense of the absurdity of it all shines through. Speaking to us here through the mouth of a common soldier confronted with the brutality and suffering of war is the voice of the humble and weak.*

*Only three years later, in 1862, we hear a similar message from Henry Dunant in his *Souvenir de Solferino*.*

*The Review is pleased to reproduce here the entire text by gracious permission of the Istituto Culturale Ladino of Moena, Italy.* <sup>3</sup>

## **1. April 1859: From Pavia to Mortara**

Today is the day of the Resurrection, April 24th. We are at Pavia, famous for its university. This morning, most of the troops have gone to Mass. Upon returning to the barracks, we were told that, after lunch, we had to report for bayonet sharpening. All the town's knife and scissor grinders had been mobilized for this purpose. This took two days, and on 25 April, one of our divisions, the 11th, was alerted in the afternoon. It was told to load its weapons and ammunition and stand guard at the bridge over the river separating Piedmont from Lombardy. The order arrived after the soldiers had already assembled and been dismissed. They had to go looking for them in all directions until they were all together again. After staying at the bridge for twenty-four hours we were joined by another division, the 12th, and then, twenty-four hours later, by two companies of the *Kaiser Regiment*. We then returned to our barracks in town.

You can't requisition anything at all in just two or three days. The owners of the animals have brought them into the town, and the streets and squares are full. Just think of the confusion in town with all this going on! More like the end of the world than the Easter holiday! Confusion among the troops and confusion among the people. Everybody forgetting the holiday and prayer, and thinking only of the war coming on!

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<sup>3</sup> From *Mondo Ladino*, bulletin of the *Istituto Culturale Ladino*, Vigo di Fassa, V (1981), nos. 1-4.—All sub-titles and footnote 2 are by the editor.

On the 28th of April the inspection NCO came early in the morning to sound reveille, and we were told to prepare for general inspection. We were ready for anything, but nothing happened.

On the 29th, the inspection NCO again came to us early in the morning. He told us to get up right away and line up on the barracks grounds, with our gear at our feet, ready to leave. Meanwhile, it was time to eat. Around 10 a.m. after eating we started to give out barrels of biscuits, first by company and then by squad. No sooner had we given it out (about four or five pounds for each soldier) than we received the order to go to the parade ground, where we received our weapons. After putting our weapons down we said our prayers and then left by way of Pavia's main street, with all of us crying "hurrah, hurrah", as if we were going to a ball or to some big show. Hearing our cries, the population crowded to the windows to watch us, some laughing and mocking us and others crying because our joy was out of place.

Upon arriving at the exit of the town near the Porta Ticino, we stayed in one place for almost two hours before hearing the news that war was declared.

And then we all began once more to yell "hurrah, hurrah", waving our hats until the people were unable to keep themselves from crying and sobbing. Our officers, too, were pale and trembling, with their eyes full of tears, because they knew what could happen in time of war.

After we crossed the Ticino river, everybody said: "Now we are in Piedmont." But soon we noticed that the roads and bridges were cut and we couldn't continue. The way was soon opened and we were able to advance again, and at around 6 o'clock we arrived at the village of Carbonara. We set up camp a few miles from the village, and the sentries took off to man the advance posts. We remained on the alert all night. On the following day, the 30th of April, we continued on our way after having breakfast. After passing through two villages, we came to the village of Tromello.

The whole brigade set up camp a few miles farther on. At nightfall it began to rain and it didn't stop for twenty-four hours. We had no roof but the sky, and nothing to eat. It was an uncomfortable night in the rain and without cover and we got no rest. You can imagine how miserable we were.

At daybreak we began to make breakfast, and the rain started once again. After swallowing a bit of bouillon and meat we continued our journey, still under the pelting rain, and arrived at the city of Mortara, where we struck camp for the night.

## **2. May 1859: From Mortara to Sannazzaro**

As usual, on the morning of the 1st of May we ate whatever we could since there was little to eat in that town and the food had already been taken by the Piedmontese troops. At 9 a.m. sharp we left Mortara and arrived at a town called Cosci, where we also failed to find any food, but luckily we had been given bread before leaving.

However, on the way, most of us had thrown away our bread and toilet articles because the burden was so heavy and it was so hot. And when we got to the village of Cosci we found nothing to eat. We set up our camp near the village where the fortress of Casale Monferrato is located, which was shaking under the impact of cannons, bombs and shells. Our superiors immediately told us to get rid of everything except our shirts, pants and ammunition, because they expected to go into action the next morning. But we stayed there, and it rained for two days without stopping.

On the morning of May 4th, when our superiors saw that we were soaked through as if we had just stepped out of a mountain stream, we set off in search of shelter, but the village was too small for that and also all the houses were shut.

After a few minutes the officers lost patience and gave the order to force in the doors. As you can imagine, the poor people, seeing themselves attacked like that began to tremble like leaves, and both young and old begged for mercy. In fact, within two or three days we had used up all the food they had left after the passage of the Piedmontese troops. They were hungry and terrorised at seeing themselves invaded by so many soldiers. You can imagine the misery of these good people. We stayed there until the 6th of the month, and on the 7th we set off again at exactly 11 a.m. When we got to the village of Rosacco, we got settled as best we could, and when night came we prepared our food, which consisted entirely of meat.

All at once, on the 8th, we heard a bugle call at 8 a.m. We had to get going right away, and at 11 o'clock we arrived in Palestro, where we stayed two hours waiting for a bridge to be improvised across the Sesia.

After crossing this stream, we started marching again and passed through a number of villages. We were greatly bothered by the dust and heat and terribly tired. Finally, around 6 p.m., we arrived at Paderno, our clothes soaked with sweat and so tired that some of us had to stay behind. As far as the others were concerned, they had to stay in the forward positions facing the enemy. We stayed there all night long, under conditions that cried to heaven.

As far as our food was concerned we had received supplies from the town, which we prepared on the spot as well as we could, and we stayed there.

The next morning we prepared our meal, but before we finished we received the order to leave immediately for the same positions as before. We spent two nights there, the whole time in the trenches and without one minute's rest. On the 10th, early in the morning, we began to prepare our meals and then at 4 in the afternoon the order came to retreat immediately. We had to throw down our meat on the spot, load the cooking pots and leave immediately for the city of Vercelli. When we got there, we thought we could rest a bit, but meanwhile the order had been given to go back to where we came from in the direction of Palestro. By the time we got halfway, most of the soldiers were lagging behind, exhausted by the march and the heat. When our Brigade Commander noticed that no one could go any further, he gave the order to halt. We rested for about one hour, with everyone taking advantage of the respite to go in search of water because we were almost dying of thirst. Then we got back as far as the town of Palestro and set up our camp at the entry to the village, where we prepared our meal. However, most of the soldiers had remained behind because they were so tired they couldn't take one step further. Before we had finished eating our Commanding Officer was already waiting for us to leave: Suddenly the bugle blew and we had to leave for Mortara. We had to march about 12 miles through various villages and towards the middle of the night all the soldiers were crying for a halt and complaining because we had to continue to advance. Only half of the battalion remained because so many soldiers had collapsed along the way, victims of hunger and disease. Our Commanding Officer, seeing that none of the troops could go any farther, gave the order to halt. Once we had stopped, you can imagine the silence there was. All the men threw themselves to the ground and fell asleep. After one hour the call for departure was sounded and we had to get going again.

On the way it really began to pour, and finally we arrived at Mortara. Nevertheless, most of the troops had remained behind and only arrived the next day after passing the whole night under the torrents of rain. On the morning of May 12th, we started to eat and one of the two divisions (the 12th) received the order to go on guard at Tromello for the Corps Commander. After settling in our quarters we remained on duty without taking the slightest break. On the morning of the 15th, the two companies that had remained behind arrived at Mortara.



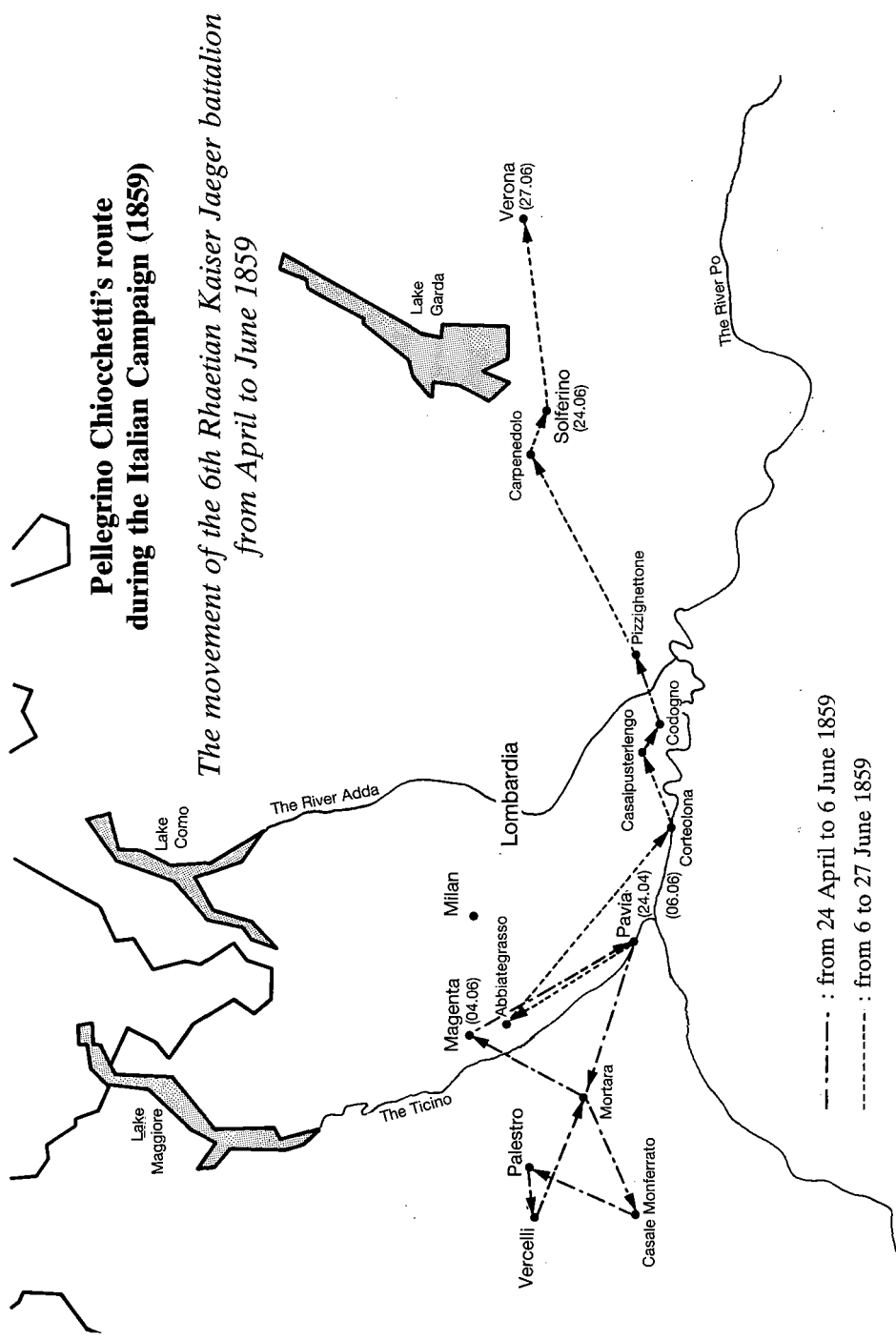
These two companies set up their camp outside the village. However, two days later it began to rain again and they came into the village for shelter. We stayed there for a few days. On the 14th we set off towards the village of Sannazzaro where we thought we could stay in camp. Because of the bad weather and because the village was rather large, we were quartered in some grain lofts, where we stayed several days. On the 23rd at 8 o'clock in the evening, we received marching orders. After marching all night we arrived at Lomello, where we installed our camp in a muddy field. The next morning, after eating, we thought we could stay, but at exactly 4 in the afternoon we received the order to return to Sannazzaro. It was on that day that the battles of *Fortezza di Valenza*, *Voghera* and *Casale Monferrato* took place. We were lucky enough to be kept in reserve for these battles, which were very bloody.

While we were at Sannazzaro, one of our patrols crossed the Po river to scout the enemy's positions. After learning that the people of the village had been unfriendly, our Commanding Officer, His Excellency Lieutenant Brigadier Count Giulay, issued an order to requisition all firearms and other weapons, stating that whoever disobeyed would be shot.

### **3. 1-3 June 1859: The battle of Vercelli**

We stayed at Sannazzaro from the 25th of May to the 1st of June. On the 1st of June we left for Ottobiano. There, the whole battalion was quartered in two houses. Shortly after that we received the order to take our weapons and proceed quickly to Mortara. En route, we were quartered in the village of Sargualio in an open factory. We spent the whole night on the alert while our cooks prepared the meal. The next day, we left, exhausted, for Mortara. There, we witnessed the return of the troops who had fought at Vercelli. At around 6 o'clock in the evening, two *Jaeger* battalions who had participated in fighting on the Sesia river near a railway, also arrived. Of the 1,600 men who had originally made up these battalions, only 400 were left, commanded by a first lieutenant. All the others had been killed or wounded.

God, what a sight it was to see so many wounded! Upon hearing the news of the return of these poor and miserable people, all those who were at the Mortara camp and all the soldiers came to meet them, crying "long live our heroic fighters". Then they gave them something to eat and drink, and pretended to be happy. But they couldn't hold back their tears and it was the same with us. We cried out twice, but



then our joy was turned into sorrow and once again we thought of what could happen to us. We saw the inhabitants of the town consoling and comforting the soldiers, but then we saw them crying.

After the troops who were behind us had passed, we too had to leave at exactly 8 o'clock in the evening and we marched all night along impossible roads, buffeted by the wind. It was so bad that several carts were driven into the ditches. During the night we passed through several villages, and on the morning of June 3rd we arrived at Borgo San Siro, where we set up our camp in a field.

While they were preparing the meal it began to rain in torrents. After an hour the rain finally stopped and at 11 o'clock, after mess, we left for the Ticino river. On the way, we encountered a violent storm of wind and rain which lasted two full hours. It seemed like the end of the world, but still we had to go on. Finally, we arrived at the river, where a bridge had been prepared. After a while we arrived at the town of Bereguardo. There, we thought we could stop, soaked by the rain and sweat and half dead with fatigue, but we had to continue on towards Magenta. At 11 o'clock in the evening we arrived at Besate. We set up our camp in a muddy field where we could not even stretch out and we remained there, soaked, exhausted and hungry.

#### **4. 4 June 1859: The battle of Magenta**

But poor, unhappy us, all taken up in bewailing our fate. At daybreak we prepared our meal and after eating we began to cook the meat for the next day. But it was too late because we had to set off for Magenta. After spilling the uncooked meat on the ground, we loaded the cauldrons on the carts and hastened to take part in the battle, but it was too late. On that day, the 4th of June, the battle was raging at Magenta. On the way, before arriving at Abbiategrasso, we encountered a violent storm which forced us to stop. After the storm was over we set off again. We had thought we could stop at Abbiategrasso, but had to continue marching through the night. It wasn't long before we began meeting the wounded returning from the battle of Magenta. A veritable procession, it seemed to be. It was a heartbreaking sight: some had lost an eye, others had been wounded in a foot or a hand, an arm or leg. Those who could got away as fast as possible, but most of them were at the end of their strength and dragged themselves

miserably along in order to avoid falling into the hands of the French and for fear of being killed. Nevertheless, fleeing as they did with their open wounds they soon died by the wayside, and we saw large numbers of them. What a comfort it was for us to know that by a narrow margin we had escaped this fate.

Continuing our way, we tried to find out whether our forces were advancing or retreating. These unfortunate people replied that things were going rather badly and that the next day at this time we would be in the same state as they were. Despite this bad news we did not lose courage.

At 10 o'clock in the evening we finally arrived at the enemy lines and expected to go into combat immediately, but the firing had already ceased. We took our positions, ready to fight, but soon the order was received for the entire brigade to move to the left flank. There, we were able to rest for two short hours, while the meal was being prepared, but we had no time to eat because at dawn the fighting started again at the advance post. We pulled back as quickly as possible to escape the enemy fire.

On the following morning we again saw the wounded being removed while we were advancing. We saw dead soldiers and wounded ones in agony crying for mercy and entreating us to rescue them. However, in such moments you think only of yourself and not of anybody else; neither home, father or mother, brothers or friends. You think only of yourself and God. There were more dead and wounded on that battlefield than you could count. Before we could even fire, the French troops, who were frightened, retreated on the left flank towards Corno. And then, since we didn't see the enemy any longer we retreated in turn for fear of being surprised by a new offensive.

We returned to the village of Abbiategrasso, and during our retreat we installed four cannons on the bridge which crosses the canal flowing in the direction of Milan. After we left, the cannons went into action against the enemy. The unfortunate French, exhausted and half dead from hunger, who were also trying to take refuge in the village so that they could recover, suddenly found themselves caught in the fire from these cannons, which decimated their ranks to such an extent that the whole region seemed bathed in blood. As for us, we then withdrew to Besate, where we set up our camp as best we could, half dead from fatigue, and we succeeded in resting a bit and eating. When we finished our meal it was exactly 9 in the evening. At exactly 11 o'clock, a buglesounded and we had to break camp suddenly because the French had almost surprised us.

## **5. 6-23 June 1859: From Bereguardo to Valeggio**

On the morning of June 6th we arrived at Bereguardo. We set up camp in a field of wheat which was almost ripe. What a delight for the eyes! We quickly prepared our meal and ate it.

Then the bugle sounded and we had to leave for Pavia. Some of us were unable to withstand this long march in the heat and dust, and we had a few dead.

Finally we arrived at Pavia, where we thought we might stop. Nevertheless, we had to continue marching for another six miles, which finished off many of our other comrades. Finally, we arrived in the neighbourhood of the village of Belgiojoso, where half of us were absent from roll call and did not arrive until later.

Our whole brigade set up camp and rested. On the morning of June 7th we retreated. Near Cortelona we stopped for two short hours before starting off again at noon in the scorching heat. Later on we struck camp in a vineyard near a village called Solarolo, but again a large portion of our unit remained behind because of the heat. However, those of us who arrived in this delightful countryside, covered with vineyards and fruit trees with the cherries ripening were able to stuff themselves before the evening meal and a night of rest.

The next day, we left before dawn for the enemy lines. When we arrived at Cortelona, we received the order to deposit our packs with all our things because they thought we would have to fight; however, nothing happened that day and we stayed the whole night in the same place. The rain was so bad that we couldn't catch a wink of sleep. On June 9th, after lunch, we took off again at around 6 a.m., marching in the direction of Codogno.

At a point halfway we stopped one moment in a field to rest and one hour later started off for Casalpusterlengo. After a long march we finally arrived at Codogno where, after having supper, we happily slept the whole night long. On that same evening, as if by the grace of God, the order was given to take away all our packs, which were loaded on carts and taken to the fortress of Mantua.

On June 10th it was still early when we prepared our breakfast, but one order soon succeeds another, and we were then told to retreat immediately. We therefore had to throw all our food on the ground because there was no time to lose, and we set off again, this time for the

small fortress of Pizzighettone. En route, we passed through the village of Maleo two miles before arriving at Pizzighettone.

Running through the village of Pizzighettone is the Adda, a small stream, which we crossed by way of a bridge. Then we saw with our own eyes a lot of soldiers who had received the order to destroy everything in the fortress: furniture, sheets, blankets and cannons. All this was thrown into the stream. But what confusion there was in that place. However, we saw them placing wood and barrels of powder under the bridge so that it could be blown up once we had left.

When we arrived at the village of Farfengo, we heard a sound like an earthquake. It was the bridge being blown up.

After eating, we tried to get some rest but couldn't because of the rain. We spent another miserable night.

On the following morning, we received the order to set off again, and passed through a large number of villages such as Casalbuttano, Robecco d'Oglio and many others whose names I have forgotten. Once over the river Oglio, we came to a fairly large village called Pontevico. We set up camp a little further on and were able to satisfy our hunger. On the following days, the 11th and 12th of June, the soldiers were able to get some rest because of the Whitsun holiday.

On the 14th we passed the island of Montichiari before arriving at Carpenedolo, where we got whatever lodging was available and ate. However, we had to stay on alert all night long. Since on that day I was assigned to guard the Corps Commander, I got no sleep.

On the morning of the 17th we set off again, passing through many villages whose names I forget and arriving at Volta Mantovana, exhausted and half dead with hunger and thirst. But it was impossible to find anything to eat and we couldn't get away from the battalion.

We remained there the following two days. Then, on the 20th, we set off for Valeggio Sul Mincio. Half a mile from the village we ate and got some rest. It was then that we received a visit from our Emperor accompanied by the entire headquarters staff and several generals. The Emperor talked with some of us, showing concern over our welfare. We stayed there until June 23rd, which was the feast of Corpus Domini. At 9 o'clock in the morning we set off again for the enemy lines with our Emperor at the head of the entire army. After about 15 miles we came to the enemy lines and immediately took up forward positions, trying the whole night long to surprise the enemy troops without becoming surprised ourselves. You can have no idea how tired we were, covered with dust, thirsty and famished, without any other alternative than to be prepared for all eventualities.

## **6. 24 June 1859: The battle of Solferino**

On the 24th, which was the feast of Saint John, some soldiers were detailed at dawn to prepare the meal while the 1st squad of the 23rd Company left on a scouting mission. They reported that they had seen a lot of French and Piedmontese soldiers, infantry and cavalry. The hills were covered with red.

It was then that they told us that the enemy was attacking and had already opened fire. All of a sudden we heard the whistling of a shell, and after having thrown all the food on the ground, we quickly loaded the cauldrons on the carts.

Immediately after that we were deployed on the front. Seeing the enemy advancing rapidly, our General soon ordered a charge. In throwing ourselves into combat, each one of us yelled in such a manner that you would have said it was the end of the world. We were victorious in this battle and forced the enemy to retreat, taking a few prisoners but not without having suffered some losses of our own. Finally because the enemy had the advantage of numbers, we withdrew a bit, and then redeployed so as to continue the fire. Then the enemy ordered a new attack and we had heavy losses in dead, wounded and prisoners. After retreating we took up positions again, continuing our fire. Then the bugle blew again announcing the third attack. We threw ourselves into battle using our bayonets until the French retreated a bit; however our left flank was held by a regiment of Italians from Lombardy who had no desire to fight and most of whom deserted. The enemy then advanced and we were caught in fire from three sides. Then, thanks be to God, the brigade Sergeant Major arrived and gave the order to retreat, without which the entire battalion would have been taken prisoner.

And in fact we were in retreat. But the enemy bullets continued to whistle around our ears. We left many wounded, dead and prisoners behind us who begged their comrades to help them, but in vain. No one thought of stopping to help these poor devils because it was every man for himself.

The village of Solferino was filled with wounded. They were in the church, in the courtyards, in the streets and the alms house, where it looked as if a massacre had occurred on the spot. What a spectacle of suffering! The wounded were crying "help, have pity on us". No one helped them because most of the population had fled. What a desperate situation with all those bodies. Everywhere you looked there was the blood of the wounded and dead!

At 5 o'clock in the afternoon we received the order to retreat because the enemy was at the gates of the village. We left immediately and on the way there was a terrible storm which, added to the sound of the guns, gave us the impression of being hit by a big earthquake. Finally we arrived at the river Mincio. There we set up camp as well as we could. We were exhausted and extremely hungry. But there was nothing to eat. It was a miserable night.

On June 25th we stayed at our positions ready to fight again.

## **7. In the wake of the battle — Retreat to Verona**

At midnight on the 26th we received the order to retreat silently to Verona. The following day we arrived at the great square opposite the Porta Nuova.

We stayed there for two days, during which those who had a bit of money were able to buy something to drink and eat. It was impossible to rest in the scorching heat since there was no shady place to lie down.

On the 30th we took off for Castelrotto Veronese, where we set up camp and remained until July 6th.

On that day, the 3rd Company left from Pattuglia on patrol searching for deserters and combing all the neighbouring hills. In the evening, we stopped at the village of Negrar, and on the following day we reached the village of Prun. On the 8th, we went to Montechio (an outlying district of Negrar). On the following day we returned to Castelrotto Veronese, where we remained for several days.

On the 15th we arrived at Pescantina, at advance posts on the Adige river. On the 16th of July, the day of the Armistice which we had so looked forward to, we left again for Quinzano, where we remained until the 4th of August. Then, on the 5th, we returned to Prun and on the 6th we went to Sant' Anna (d'Alfaedo) and remained there until the 27th of August. On the 28th we went to Grezzana, on the 29th to Verona and on the 30th to Vigasio, where we stayed until the 2nd of December. We then returned to Verona, where we remained until the 21st of March 1860.

And now we come to the end of the story of what happened in 1859 from the 2nd to the 24th of June, and God forbid that there should be another spring like this one.

Therefore, we pray to the Almighty that he will not permit it to happen again.

If this Journal finds a reader, may that person view this disordered tale with indulgence, for it has been many years since I put pen to paper!

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## **Human rights as perceived by the founders of the Red Cross**

**by André Durand**

### **I. Introduction**

Red Cross doctrine and human rights doctrine have gradually converged, revealing spheres of activity and formal research common to both. It may be interesting to consider to what degree the idea of protection of human rights was present in the minds of the founders of the Red Cross, and how their original purposes were extended until they included some basic aspects of protection of the human individual.

This development, this extension of Red Cross and Red Crescent activity, took place in stages, often under the impulsion of the great wars of this century or of changes in political systems. But Red Cross ideology as its founders saw it already included some features of protection of the individual. Although they deliberately chose a limited goal, directing their efforts specifically to the amelioration of the condition of the wounded in armies in the field, they were concerned with larger issues than mere reform of army medical services. The history of their devoted efforts shows that their activities contained in embryo something that in the course of time has made Red Cross law one of the constituent elements of the body of human rights.

Historically, the protection granted to the wounded and sick in armies in the field did not refer explicitly to any general code of laws on human rights. Rather did it explore practices which were hitherto tacit, founded on customary rules not yet codified to the extent of becoming permanent international legal standards. In protecting the wounded, and consequently protecting hospitals and ambulance personnel, the authors of the Resolutions of the Conference of October 1863, and of the Geneva Convention of 22 August 1864, were trying to ensure that they should enjoy rights considered unquestionable in principle but not easily applied in wartime conditions. They thereby affirmed that certain human rights were imprescriptible and recognized them as permanent; this was attested by various provisions:

— by forming voluntary relief societies, they affirmed that care for the wounded was not solely a government responsibility but was dictated by the public conscience;

— they proclaimed certain basic principles of human rights, namely the right to life and physical integrity, respect for the individual, and equality of treatment.

By instituting this law, by introducing into positive law ideas until then considered as belonging to ethics or as decisions dependent on circumstance, they prepared the ground for codification of human rights. Thus—

*“The decisive impulse to this general trend was given by the Geneva Convention of 1864 for the Amelioration of the Condition of the Wounded in Armies in the Field. It expressed with clarity this idea of generally applicable human rights, since it compelled the High Contracting Parties to treat equally their own wounded and those of the enemy.”*<sup>1</sup>

By granting the wounded and sick special protection in circumstances in which the right to kill was temporarily and exceptionally recognized, the first Geneva Convention therefore protected certain specific human rights:

*“Human rights represent the most general principles in humanitarian law, whose laws of war are only one particular and exceptional case, which appears precisely at times when war restricts or harms the exercising of human rights.”*<sup>2</sup>

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Living as they did in a society whose intellectual and religious opinion favoured humanitarian enterprise, and which was able to put it into practice, the founders of the Red Cross were well fitted by their outlook and interests to lay the first stone of what became the foundations of humanitarian law. Henry Dunant was inspired by the idea of the brotherhood of man, and so naturally inclined to an international view. Gustave Moynier was an active philanthropist. Together they at once gave the Red Cross Movement what has made it unique and strong, namely charity underpinned by law.

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<sup>1</sup> Dietrich Schindler, “The International Committee of the Red Cross and Human Rights”, *International Review of the Red Cross*, (IRRC), No. 208, January-February 1979, p. 4.

<sup>2</sup> Jean Pictet, “The Principles of International Humanitarian Law”, ICRC, Geneva, 1966, p. 12.

At that time ideas and declarations relating to what we would call “human rights” principally concerned civil and political rights. From the beginning the Red Cross deliberately distanced itself from politics by taking action at international level, action not directly concerned with relations between the citizen and the State. Nevertheless, the idea of protection of the individual in exceptional circumstances made the Red Cross, ever since its foundation an essential factor in the quest—which quickly spread throughout the world—for more general legislation on human rights.

I propose to consider in this paper how far the founders’ thought was directed by a general notion of human rights, and how it developed until this common goal led to joint research.

## **II. Henry Dunant’s approach**

### **(a) The right to assistance and the duty of providing assistance**

The two basic documents leading to the foundation of the Red Cross and of the law of Geneva, namely the Resolutions of the Conference of 1863 and the Geneva Convention of 1864, laid down rights and duties: the duty of assistance, accessible to all and based on voluntary service, which we may regard as a moral obligation; and the rights of victims, which were ensured by a diplomatic Convention.

The duty to provide assistance is a keystone of Henry Dunant’s thinking. He writes in the conclusions to his book *A Memory of Solferino*:

*“Humanity and civilization call imperiously for such an organization as is here suggested. It seems as if the matter is one of actual duty, and that in carrying it out the co-operation of every man of influence, and the good wishes at least of every decent person, can be relied upon with assurance.”*

Dunant regards the sense of duty as an instinct arising from the ideas of solidarity and humanity. He points to the ideas of humanity and civilization as the source of feelings that lead mankind to react against violence:

*“Last of all—in an age when we hear so much of progress and civilization, is it not a matter of urgency, since unhappily we cannot always avoid war, to press forward in a human and truly civilized spirit the attempt to prevent, or at least to alleviate, the horrors of war?”*

The words “humanity” and “civilization” recur constantly in Henry Dunant’s writings, as essential constants of his thinking.

That same idea of humanity is now the first of the Fundamental Principles of the International Red Cross and Red Crescent Movement. Its wording<sup>3</sup> is a bridge between the origins of the Red Cross and its present magnitude, which enables the Red Cross to cover a great part of human rights.

Dunant does not exactly define the word “civilization” but clearly he does not use it to mean advances in technology. On the contrary, he contrasts what he calls “true” or “veritable” civilization with uncontrolled scientific progress. Much later, in a passage denouncing the evil effects of technical and material progress, he condemned the misuse of science to produce more effective weapons of destruction. He contrasted “so-called civilization” with “true civilization and progress”. His idea of true civilization came from a spirit of humanity; doubtless he meant by it a reasoned partnership of science and justice in a State founded on law.

### **(b) The abuse of force against the weak**

Henry Dunant’s thinking appears to be wholly directed by the aim, expressed by him in the programme of the Universal Alliance for Order and Civilization, of “*eliminating or attenuating the abuse of force against the weak*”.<sup>4</sup> This was his reaction against injustice and his idea of human dignity. It was doubtless always his driving force; seen in this light, his innumerable activities are an untiring crusade for human rights. It is true that, having founded the Red Cross, he resigned from the International Committee in 1867 and took no further part in its work; but his efforts to establish certain human rights are inseparable from the Red Cross, in as much as they situate the latter in an orderly system for the protection of the individual, and some of his aims can be found among the present-day objectives of the International Red Cross and Red Crescent Movement.

### **(c) Slavery**

Henry Dunant’s first denunciation of slavery appears in la *Notice sur la Régence de Tunis*, published early in 1858, this before his efforts to help war victims. He reaffirmed his opinions in the programme of

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<sup>3</sup> “The Red Cross, born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavours—in its international and national capacity—to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for the human being. It promotes mutual understanding, friendship, co-operation and lasting peace amongst all peoples.”

<sup>4</sup> «La Conférence de Londres en 1875» in *La Croix-Rouge, Bulletin belge de l’Alliance universelle*, Vol. III, No. 3, September, 1875, p. 54.

the *Universal Alliance for Order and Civilization*, which he founded in Paris in 1871. He later took part in the work of the International Anti-Slavery Committee, representing the *British and Foreign Anti-Slavery Society* and the *Universal Alliance*, and published a memorandum which he described as his third against the slave trade and slavery, proposing to reaffirm the 1815 Vienna Declaration and the 1822 Verona Declaration on the abolition of slavery. Dunant was a pioneer in this domain, which was explored after the First World War by the League of Nations, but not by the Red Cross.

#### **(d) Prisoners of war**

The protection of prisoners of war, which is very much a Red Cross function, was a matter first addressed by Dunant in 1867 and taken up by him again at the Congress of the Universal Alliance in 1872. Here again is a domain directly involving human rights, admittedly not relations between the citizen and his government, but the individual's basic rights in circumstances in which his state of captivity makes their full application impossible. At the suggestion of Henry Dunant, the 1872 Congress of the Universal Alliance proposed that a diplomatic Conference on the protection of prisoners of war should be convened. It never met, but the plans for it inspired the 1874 Brussels Conference.<sup>5</sup>

#### **(e) The Swiss League of Human Rights**

Henry Dunant's constant concern for human rights showed in particular in 1898 when he hit upon the idea of founding a Swiss League of Human Rights. He drafted its statutes, composed of seven articles, and sent them to Th. Sourbeck, Secretary General of the Union of Employees of Swiss Transport Enterprises. Sourbeck's interest was aroused; he congratulated Dunant on his excellent idea which, he said, was "*worthy indeed of the founder of that great humanitarian idea, the Red Cross*", and agreed to act as Chairman of the Executive Committee of the nascent society. Dunant's project was then published in Bern in the form of a prospectus dated April 1898, bearing Sourbeck's signature as "*Chairman of the Executive Committee of the Swiss League of Human Rights*." The first article of the League's statutes defines its objects as follows:

*"The aim of the Swiss League of Human Rights is to uphold the principles of humanity, justice, equity, freedom, tolerance, brotherhood and true civilization, for any man, woman or child anywhere in Switzerland who might in any*

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<sup>5</sup> See Y. de Pourtalès and R.-H. Durand, "Henry Dunant, promoter of the 1874 Brussels Conference", *IRRC*, No. 167, February 1975.

*circumstances need its protection or moral support, irrespective of canton, religious belief or political opinion.*"<sup>6</sup>

The significance of this action can be understood only in the context of the times. Since 1894 France had been agitated and divided by the trial and conviction for treason of Captain Dreyfus. Public opinion in France and other European countries had taken sides violently for or against the sentence. Prominent among the protesters was Emile Zola, whose article "J'accuse", vehemently denouncing the iniquity of the verdict, appeared in the newspaper *L'Aurore* of 13 January 1898. The eminent writer was later prosecuted and sentenced.

A number of French politicians and publicists then decided to found an association or league to protect citizens' rights before the law. On 20 February 1898 in Paris they agreed to found the *Ligue des droits de l'Homme et du Citoyen* (League of Human and Civil Rights), and drew up its statutes.<sup>7</sup>

From his retreat in Heiden Henry Dunant took care to remain abreast of political and social events, and was especially interested in the Dreyfuss affair. He drew a parallel between his own fate and the injustice inflicted on Captain Dreyfus. Dunant probably knew of the plan to found the French League of Human and Civil Rights, for his own draft incorporates several characteristic expressions and sentences, and indeed a whole article, that appear in the French draft. He may have had it brought to his notice by newspaper articles or by one of his correspondents, realized its importance and adopted it at once, publishing his draft after the preparatory meeting in Paris on 20 February, but before the official foundation of the French League of Human and Civil Rights on 4 June 1898.

Dunant may have got the idea from the French draft, but he carefully elaborated on it and adapted it to the special circumstances prevailing in Switzerland. He added to its general ideas a list of ways in which an individual can be persecuted, from which we may easily infer his own resentments. He saw that the differences in legal systems and the glaring legislative anomalies between the Swiss cantons could

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<sup>6</sup> The printed prospectus (Bibliothèque publique et universitaire, (BPU), Geneva, GF 410) reproduces the manuscript draft (Bibliothèque nationale, Bern, Ms Lq 13 No. 7) with minor variations. A facsimile reproduction of the manuscript appears in the *International Review of the Red Cross*, No. 103, October 1969, as an appendix to an article by Paul-Emile Schazmann, "The Flame of Charity, letters from Henry Dunant to Dr. Emil Jordy", pp. 571-582. See also the same author's "Droits de l'homme, contre l'arbitraire administratif et les préjugés populaires: un inédit d'Henry Dunant", in *Journal de Genève*, 5-6 October 1968, p. 18.

<sup>7</sup> See Henri Sée, *Histoire de la Ligue des droits de l'Homme*, Paris, 1927. The text of the draft statutes appeared in *L'Aurore* of 1 April 1898.

impede the full application of human rights, and so anticipated the unification of Swiss penal law which, although already begun at the time, was not completed until 1937. He introduced into his statutes protection for foreigners, and looked forward to development on an international scale through correspondence between national committees, just as the Resolutions of the Geneva Conference of October 1863 had made provision for the exchange of correspondence between national committees of relief societies.

Dunant's plans do not appear to have led to any concrete result. The Swiss League of Human and Civil Rights was not formed until 1928, apparently independently of Henry Dunant's initiative of 30 years earlier.

#### **(f) Dunant's campaign for peace**

As a logical corollary of his tireless exploration of all the ways in which freedom or personal integrity were threatened, Dunant came to attack violence in its most flagrant form, war. The pacifist activities of the author of "*A Memory of Solferino*" are outside the scope of this paper, but in 1901 his services were recognized by the award of the Nobel Peace Prize.<sup>8</sup> Dunant's collaboration with the Leagues for Peace, his public speeches in favour of peace and disarmament at The Hague Conference of 1899, and his letters to the newspapers made him an eloquent champion of peace in the second half of the nineteenth century. What he condemned was not only the death and destruction caused by war, but its violent coercion of mind and soul that could drive a man from the path of duty. He wrote that the exactions of war are fatal to freedom, brotherhood and family affection, he condemned as "Nimrodism" the despotic militarism that does away with human identity "and in the end crushes all noble individuality under the weight of unbridled despotism decked out in the colours of the common good".<sup>9</sup>

Henry Dunant did not make these efforts for peace through the Red Cross which he had founded; but he himself said that in making them, and in formulating the principles of the Red Cross, he was moved by the same impulse—his horror of war and his determination to limit its effects and ultimately abolish it.

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<sup>8</sup> See André Durand, "The development of the idea of peace in the thinking of Henry Dunant" (Actes du Colloque Henry Dunant 1985, *De l'utopie à la réalité*, Collection Henry Dunant, No. 3, Société Henry Dunant, 1988), and *IRRC* No. 250, January-February 1986, pp. 16-51.

<sup>9</sup> Henry Dunant, *L'avenir sanglant*, manuscript, BPU, Geneva, Ms. fr. 4538, p. 12.

### **III. Gustave Moynier's approach**

#### **(a) Looking for principles**

The International Committee for Relief to the Wounded did not immediately seek the backing of an ideology, although an ideology was implicit in its early activities. Its objects were immediate and practical: to bring about an international convention for the protection of the wounded and sick in time of war, and to make army medical services more effective by attaching volunteer helpers to them and extending the protection of the convention to those services.

No sooner were these objects attained—in their first version—than it became clear that they should be supplemented and supported by elaborating a doctrine, and by general principles that would enable the good work to be carried on without straying from the path first traced for it.

Gustave Moynier proceeded in several of his works to examine the principles which in his view directed Red Cross activities. The basic idea, the idea that implies that human rights are one and indivisible, is the unity of the human race, an idea not unanimously accepted in the second half of the nineteenth century. From it several essential principles naturally follow; they are brotherhood, universality, charity, equality and non-discrimination, all of which he looked upon as the foundation of Red Cross ideology.<sup>10</sup>

These principles embody the ideas applicable to human rights, but apparently the principle of material liberty was not adopted although it came first in the Declaration of the Rights of Man and of the Citizen of 1789. It was not adopted because the Red Cross was venturing on to a terrain where people are deprived of some or all of their power to decide for themselves. The exigencies of the conduct of war, or of wounds and captivity, reduce them to a state in which their freedom is obstructed or annihilated. In such circumstances it becomes necessary to safeguard such humanitarian principles as can survive in a state of dependence.

#### **(b) The common law of humanity**

Gustave Moynier considered that there was such a thing as primordial law, a common law of humanity older than contractual rules and founded on the axiom that the human person is inviolable. In his "*Essai*

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<sup>10</sup> See A. Durand, "Quelques remarques sur l'élaboration des principes de la Croix-Rouge chez Gustave Moynier", in *Etudes et essais sur le droit international humanitaire et sur les principes de la Croix-Rouge*, en l'honneur de Jean Pictet, ICRC, Martinus Nijhoff Publishers, The Hague, 1984, pp. 861-873.



*sur les caractères généraux des lois de la guerre*" (Geneva, 1895) Moynier shows the universality of this primordial law as follows:

*"The laws which now concern us are invariably intended to mitigate the evils of war by abolishing rigours that are not effective means of constraint; but the acts they prohibit do not all denote the same degree of depravity in the persons committing them. Some of these acts are revolting because they infringe what are usually known as 'humanitarian principles', meaning the primordial law justly called 'the common law of humanity' or, more simply, human law."* (Pillet, *Revue générale de droit international public*, vol. I, p. 13; quoted by G. Moynier)

*"The implication of that last adjective is that anyone can claim these prerogatives as human beings, and that their opposite is everything that deserves to be called inhuman."*

*"No civilized nation would dare to dispute this doctrine, although it is not always put into practice. It rests on the axiom that except in cases of force majeure the human person is physically and mentally inviolable; and axioms are truths that well up from regions beyond the reach of our understanding, where our souls are moulded."*

*"The resulting law, primitive though it is, is anything but natural law, for it was not revealed until very late in history. It not even passed into law until long after it was first glimpsed. (...) Only in two or three domains has it been recognized as valid, whereas it should regulate all reciprocal relations between those who are at once its subjects and its objects"*.

Gustave Moynier regards this law as "absolute and universal", representing what is now called the hard core of humanitarian law:

*"Once it is regarded as expressing mandatory rules everywhere, the dignity of every individual requires him to obey it in all circumstances. It would be inadmissible to plead, as an excuse for breaking this law, that an unscrupulous or backward adversary had set a bad example. In any international, civil, colonial or other war, to render evil for evil against the dictates of consciences is to betray a sacred duty."*

### **(c) The Institute of International Law**

Gustave Moynier realized from the events of the Franco-Prussian war of 1870-1871 that the humanitarian law then in force was insufficient to moderate the belligerents' excesses and that a specialized organization of experts in international law should be founded to enlarge the scope and authority of the laws of war and submit suggestions for their improvement to governments. His ideas were endorsed by Gustave Rolin-Jaequemyns, Director of the *Revue de droit international et de législation comparée* and later Belgian Minister of the Interior, and Professor J.-G. Bluntschli, the author of the authoritative "Modern law

of war for civilized States".<sup>11</sup> Together with these eminent jurists, Gustave Moynier founded the Institute of International Law in Ghent on 10 September 1873.<sup>12</sup>

Gustave Moynier wrote: "*The foundation of the Institute of International Law, as a new factor for its development, marked the dawn of a new era for international law. It was a sort of cosmopolitan volunteer Parliament, forcing its opinions on nobody but formed carefully enough to enjoy a great technical reputation and be regarded as the official spokesman of the legal mind. A lever such as this had hitherto been lacking to resolve the frequent conflicts arising between States, and it was possible to hope that the day would come when it would gratefully be used to bring peace in social crises.*"

In 1894, Gustave Moynier was appointed Honorary President of the Institute of International Law which was awarded the Nobel Peace Prize in 1904.

In 1878, at the proposal of Professor Bluntschli, the Institute of International Law appointed a committee to examine to what extent provisions of national legislation corresponded to the 1874 Brussels draft of the laws of war, and to prepare a standard handbook of those laws. As Rapporteur of the Committee Gustave Moynier summarized its work in a substantial report, the "Manual of the laws of war on land" (the "Oxford Manual"), which the Institute of International Law adopted at its session held in Oxford from 6 to 10 September 1880.

The *Manual* was translated into several languages and was frequently quoted at the 1899 Conference in The Hague. The Swiss Federal Council asked Gustave Moynier to attend this Conference as a delegate, but he was unable to do so because of poor health.

Through his work with the Institute of International Law, Gustave Moynier was thus able to enlarge the scope of his research for the protection of the human person against indiscriminate violence. The Geneva Convention already protected members of the armed forces no longer taking part in the fighting; Moynier's work added restrictions on ways of waging war, and protection of the civilian population by the laws of war.

#### **(d) The rigours of war and international law**

In his efforts to promote humanitarian law Gustave Moynier also considered how war could be abolished, for ever since the Red Cross

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<sup>11</sup> "Das Moderne Kriegsrecht der zivilisierten Staaten, als Rechtsbuch dargestellt", Nördlingen 1866.

<sup>12</sup> See Dietrich Schindler's article on Jean-Gaspard Bluntschli, Paul Ruegger's article on Gustave Moynier and Jean J. A. Salmon's article on Gustave Rolin-Jaequemyns in the *Livre du Centenaire (1873-1973)* of the Institute of International Law (S. Karger S.A., Basel, 1973).

was founded the question had been asked whether war was not recognized as legitimate by codifying the conduct of combatants, and whether it would not be more in the interests of humanity to outlaw war completely.

Gustave Moynier examined this seeming contradiction and attempted to resolve it in an article dated October 1892, which appeared in the *Deutsche Revue* of December 1892 under the title "Die Härten des Krieges und das Völkerrecht". There was not yet any such thing as the law of The Hague; the only laws in force were the Geneva Convention of 22 August 1864 and the St. Petersburg Declaration of 16 November 1868. In the preamble to his article Moynier wrote:

*"I should like to say a few words about this fact, which is characteristic of our times, while leaving aside charitable works such as those of the Red Cross, which originated from the same momentum of compassion. These generous undertakings developed in parallel with the applications of the law of nations and most usefully supplemented them so as to attenuate the disastrous effects of hostilities, but they constitute a different kind of palliative and should be assessed separately.*

*"Our subject confronts us with a problem that consists in reconciling two incompatible factors: a material fact, war, which whatever one may think of it, is still likely to break out often in the world; and a moral feature, the awakening of a collective conscience of humanity, which, becoming increasingly sensitive, has at last realized that war must be seen as a disease to be got rid of. By a sort of compromise, this incompatibility has led to a mixed situation: war has been tempered by the adoption of a few not very bothersome restrictions. They are not enough to satisfy the philanthropists, but help them to possess themselves in patience in hope of better days. Obviously, this is an illogical and unstable situation. In my view, it will change by gradually eliminating violent means for the settlement of international disputes; but I must not anticipate the conclusions of this study, which is best begun by a brief outline of the present state of the law."*<sup>13</sup>

After summarizing changes in the law of war between 1863 and 1880 and mentioning the question of penalties for violating that law, Gustave Moynier predicted the future course of opposition to war in these terms:

*"The work begun by the social reformers of the nineteenth century, in so far as it concerns palliatives to be applied to the evils of war, is thus still unfinished. For the moment it has come to a halt, but I fervently hope it will be resumed as soon as circumstances of any kind occur to make the questions it raises again of*

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<sup>13</sup> From the original French manuscript "Les rigueurs de la guerre et le droit des gens".

*immediate importance. New international conventions will be concluded and will trace more precisely the bounds which everyone already implicitly agrees should not be overstepped, and it will also be recognized that greater concessions can be made to the advocates of humanity. But we must not expect this to go on indefinitely. The programme drawn up when this movement began requires the elimination of means of causing excessive harm not necessary to victory, but goes no farther. Whatever the degree of benevolence in deciding what is excessive and what is not, there will always come a time when violence is committed—absolutely inevitably, for there can be no war without bloodshed.”*

Moynier went on to consider the argument that mitigating the horrors of war could encourage resort to war, and categorically rejected it. He took the opposite view that the regulation of war is an irreversible movement that should normally lead to the abolition of war:

*“Once we confess that some of the methods belligerents use to defeat each other are unnecessary, and once we resolve to prohibit them, there is no turning back. We say we will go no farther than necessary. How far is necessary? Who is to judge this, the soldier or the moralist? Gradually but inevitably, shall we not have to ask ourselves whether it is really necessary to massacre thousands of men to restore harmony between two States, and whether just causes could not triumph by gentler methods more in accordance with the brotherly spirit that everyone boasts of possessing? There is no avoiding this question; the fact that it has been asked proves this, and is enough to topple the great argument of those who support war, namely that it is inevitable.*

*Does it not seem that the best way of bringing war into disrepute would be to apply to every episode the test of reason guided by charity, as when laws are made on this subject? For conscientious and sincere people at least, that test is more persuasive than pathetic homilies; it is the best way to convince them of the flaw in practices which, although widely acquiesced in by superficial judges, stand convicted when philosophical examination reveals their true nature. When that happens, people at last understand that although these practices have been followed for time immemorial there is no effective means of putting a stop to them, and conscience clamours for redress.*

*Particularly when I consider these consequences, far off though they still are, the social significance of drawing up laws of war seems to me no less considerable than beneficial, and I associate myself with those who regard the signing of the Geneva Convention as a memorable event because it marks the beginning of a new era, at the end of which humanity will be spared the great evils from which it is still suffering.”*

#### **IV. Between the two World Wars**

Thus, by the time the two great founders of the Red Cross died (Moynier on 21 August 1910 and Dunant on 30 October of the same

year), it was clear that human rights ideology and international humanitarian law were pursuing similar aims in totally dissimilar ways. Dunant laid the foundations of several human rights movements; however, although he saw this activity as a natural corollary of the ideas that had inspired him ever since he wrote "*A Memory of Solferino*", and although he considered himself the repository of the Red Cross ideal, he launched these new initiatives from outside the institution he had created. Moynier, on the other hand, whilst recognizing some human rights elements in the work of the Red Cross, was careful to restrict its activities to the protection of war victims, lest he should dissipate the efficacy of the young organization.

The ordeals of the First World War led to a new approach to the question. The Geneva Conventions, the ICRC and the National Societies proved their worth; the wounded and sick, and by bilateral agreements prisoners of war, were protected as far as was possible in that bitter struggle. It became clear, however, that this protection would be incomplete, and even be at risk, unless the whole question of human rights were reconsidered, without losing ground. The League of Nations then became the symbol of this renascent will to ensure peace through international solidarity and to endow humanity with a collective conscience.

The time had come for the ICRC and the National Societies to adapt themselves to a new conception of international relations and to unite in building a better organized world from which war and devastation would be banished. The National Societies then joined in a federation, the League of Red Cross Societies (now the League of Red Cross and Red Crescent Societies). By expanding and unifying their peacetime programme the League and the National Societies prepared themselves for work with implications for certain human rights—the right to health, the right to assistance in case of destitution, natural disaster or famine, and the right to education.

### **(a) The Appeal for Peace of 1921**

The first joint venture by the ICRC and the League was the *Appeal for Peace* of 19 July 1921. This was the first manifestation of an enterprise in which the Red Cross became more deeply involved. The Appeal was based on a belief in human rights, for it said:

*"It is essential that the human mind should once more be open to the broad lines of an internationalism which, while allowing the citizen to love his town and the patriot his country, teaches all men to respect the existence and the rights of their fellows, by bringing into the daily life of the individual the light of a justice which is to be in all the world for all the time."*

The Red Cross made this appeal in an attempt to efface the scars left by the war in the moral sphere and persuade nations to forget their enmity with other nations, without a head-on confrontation with the nationalistic feelings still rife after the return of peace. It was intended primarily to pour oil on troubled waters, leaving the political problems of collective security and abolishing war to the League of Nations.

### **(b) Declaration of the Rights of the Child**

Soon after the end of the First World War the ICRC also participated in the Declaration of the Rights of the Child (the “Geneva Declaration”) which may be regarded as the first international proclamation of human rights.

The credit for initiating the Declaration of the Rights of the Child belongs to the British philanthropist Eglantyne Jebb, founder of the Save the Children Fund. Wishing to put that Fund on an international basis, Eglantyne Jebb interested several ICRC members in her plan. With ICRC sponsorship and the co-operation of the *Comité suisse de Secours aux Enfants* she founded a joint organization known as the *Union internationale de Secours aux enfants*, whose statutes were adopted on 6 January 1920 in the very room of the Palais de l’Athénée in which the first Red Cross Congress had taken place in 1863. The ICRC was one of the founders, together with the Save the Children Fund and the *Comité suisse de Secours aux Enfants*.

To ensure that her life’s work would endure and spread, Eglantyne Jebb then drew up, in consultation with the ICRC, a five-point declaration proclaiming the right of the child to material and spiritual development, subsistence, health, education, protection, relief, apprenticeship and brotherhood.

On 26 September 1924 the Declaration of the Rights of the Child—the Geneva Declaration—was adopted by the League of Nations. Its revised version of 1948 formed the basis for the ten-point Declaration of the Rights of the Child adopted on 20 November 1959 by the United Nations.

### **(c) Greater protection for victims**

Thereafter, the International Conferences of the Red Cross and the League Assemblies issued constant reminders of the part to be played by the humanitarian movement in strengthening the spirit of peace.<sup>14</sup> The XIth International Conference (Geneva, 1923) declared that Red Cross work for peace went back to the origins of the Movement:

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<sup>14</sup> See Jacques Moreillon, “The fundamental principles of the Red Cross, peace and human rights”, *IRRC*, No. 217, July-August 1980, pp. 171-183.

*"The Conference ... expresses the desire that the Red Cross assert itself on all occasions as a symbol of peace, believing that this concept is not at variance with the ideal of the founders of the Red Cross but is in complete harmony with the spirit and tradition of the institution."* (Resolution VII)

Thereafter, strengthening the spirit of peace was repeatedly the subject of resolutions of International Conferences of the Red Cross—Resolution XIV of the XIIIth Conference (The Hague, 1928), Resolution XXV of the XIVth Conference (Brussels, 1930) and Resolution XXIV of the XVth Conference (Tokyo, 1934).

The last-named resolution affirming that:

*"The Red Cross, without losing sight of its usual wartime and peacetime activities, must exert every effort, within the sphere of its attributions, to prevent war,"*

expressed the hope that all National Societies

*"... will amplify their action against war and in favour of a better understanding between nations by every means at their disposal."*

However, in the last few years before the war nobody could regard appeals for peace as anything but disillusioned rhetoric. The wars that ushered in the World War—the Sino-Japanese war, the invasion of Abyssinia, and the Spanish Civil War—had begun. There could be no doubt that war was imminent, that preparations for it had already been made, and that the only uncertain thing about it was the date of its outbreak. The ICRC was therefore careful not to neglect its first duty, the protection of war victims. The Geneva Convention of 27 July 1929 relating to the treatment of prisoners of war granted captives protection that in some respects concerned human rights. It also contained provisions relating to the right to work and to a limited extent a right of complaint or petition.<sup>15</sup>

The ICRC also attempted to bring about international agreements covering categories insufficiently protected by The Hague Conventions—the limitation of aerial warfare, protection of the civilian population against aerial bombardment, the protection of non-defended localities, and lastly, hospital and safety zones. It made particular efforts to obtain a convention relating to the condition and protection of civilians in enemy or occupied territory (the Tokyo Project). But its voice went unheard.

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<sup>15</sup> See René-Jean Wilhelm, "Le caractère des droits accordés à l'individu dans les Conventions de Genève" *IRRC*, No. 380, August 1950, p. 561.

## V. The present situation

The ordeals and excesses of the Second World War demonstrated the need to oppose total war, which can turn every individual into either an active participant in or a victim of the conflict, with a total law able to protect any person, irrespective of the classifications hitherto imposed by the rules of war. New ideas then came into being that led to considerable advances in human rights legislation, in parallel with the increase in the scope of the Geneva Conventions and of the guarantees offered by them.<sup>16</sup> The most important of the new instruments were the United Nations Universal Declaration of Human Rights (1948), the four Geneva Conventions of 12 August 1949, the European Convention on Human Rights (1953), the two International Covenants of 1966 on Economic, Social and Cultural Rights and Civil and Political Rights, the American Convention on Human Rights (1969), the two Protocols Additional to the Geneva Conventions of 12 August 1949, adopted by the Geneva Diplomatic Conference on 8 June 1977, and the African Charter on Human and Peoples' Rights (1981).

These developments illustrate the complementary character of the various legal instruments which at present provide improved protection for the individual in the innumerable domains in which human rights are threatened by extortion and excesses. The resolutions of the United Nations Conference on Human Rights (Tehran, 1968, Resolution XXIII) and of the XXIst International Conference of the Red Cross (Istanbul, 1969, Resolution XIX), and the proceedings of the two World Red Cross and Red Crescent Conferences on Peace (Belgrade, 1975 and Aaland and Stockholm, 1984) have clearly shown the similarity of purpose of human rights legislation and the law of Geneva. The principles distinguishing humanitarian law are considered as "*a minimum applicable at all times, in every place and circumstance, and valid even for States which may not be Parties to the Conventions*".<sup>17</sup>

At this point we leave the historical period with which this paper is concerned. Since the Second World War the problems of protection of the individual in innumerable matters relating to belligerency, economics, labour, development, and political and social organization have become much greater. At present, studies of the general problem

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<sup>16</sup> See Jean-Georges Lossier, «La Croix-Rouge et la déclaration universelle des droits de l'homme», *RICR*, n° 364, April 1949, p.259 and Dietrich Schindler, "The International Committee of the Red Cross and Human Rights", *IRRC*, No. 208, January-February 1979, pp. 3-14.

<sup>17</sup> Jean Pictet, *Humanitarian Law and the Protection of War Victims*, A. W. Sijthoff, Leiden, Henry Dunant Institute, Geneva, 1975.



of human rights have turned to pluralist analysis of the connections and tensions governing relations between the individual, the State and society. The various institutions of the Red Cross world (the ICRC, the League, National Red Cross and Red Crescent Societies and the Henry Dunant Institute) are developing and systematizing the aims of the founders of the Red Cross by co-operating, each in its own special sphere, in researching and applying the rules defining the rights and duties of humanity. Details of their collaboration and an account of their research on the subject can be found in the working document entitled "The Red Cross and Human Rights", prepared by the ICRC in collaboration with the Secretariat of the League of Red Cross and Red Crescent Societies for the Council of Delegates meeting held in October 1983.<sup>18</sup>

**André Durand**

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**André Durand**, a former delegate-general at the ICRC, has published *History of the International Committee of the Red Cross—II. From Sarajevo to Hiroshima*. He is the author of a number of articles on Henry Dunant and on the history of the Movement, several of which have been published in the *Review*.

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<sup>18</sup> *Council of Delegates*, Document CD/7/1, Geneva, August 1983. See also Sylvie Junod "Droit international et droits de l'homme", a paper presented to the First Seminar of International Humanitarian Law, National University, Institute of International Public Law, Buenos Aires, May 1981.

# INTERNATIONAL MUSEUM OF THE RED CROSS

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## A LOOK AT THE INTERNATIONAL MUSEUM OF THE RED CROSS

### INTERVIEW WITH LAURENT MARTI

*The International Museum of the Red Cross will be inaugurated in a few days' time. This is an important event for the International Red Cross and Red Crescent Movement—now the world's most universal humanitarian movement will have a place of its own where its past achievements and present activities will be brought to life.*

*The Museum's originator, Laurent Marti, spoke freely of "his" creation in an interview with Review editor Jacques Meurant.*

*Laurent Marti, born in Neuchatel, Switzerland, joined the International Committee of the Red Cross (ICRC) in 1964. First sent as a delegate to the Congo, he later headed ICRC delegations in the Middle East (1967, 1970 and 1971), Greece (visits to political detainees, 1968-1969), Bangladesh (1971-1972), Cyprus (1974), Lebanon (1976) and Chad (1977-1978, 1979, 1980).*

*During his missions, Laurent Marti was impressed by the often outstanding protection the Red Cross was able to afford to victims in extremely difficult circumstances. Each time he returned to Switzerland, he was equally struck by most people's total ignorance of the institution's work in the field.*

*With the support of several friends and the co-operation of UNESCO experts, he launched the idea of the Museum and, with their help, drew up a detailed proposal and organized an architectural competition. Since then, he has been actively involved in the implementation of the project, of which he is the Director.*

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**Q.** *Mr. Marti, how do you feel as the Museum's inauguration draws near?*

**A.** The Museum is the outcome of about ten years of negotiations and work, so I am naturally pleased. However, my personal satisfaction is secondary to the broader context. The real questions are: will the Movement and Geneva be satisfied? Will the public and the media learn something new? Will young people find motivation?

**Q.** *I do not wish to play the devil's advocate, but a common, although perhaps simplistic, reaction is to wonder whether it was really necessary to build another museum when several already exist at famous Red Cross sites such as Castiglione, Solferino and Heiden. Although each of these Museums has its own specific purpose, they all possess great historical and even emotional value. So, why create the International Museum of the Red Cross?*

**A.** As you rightly pointed out, those museums have their own specific purposes. However, none of them sets out to convey visually the Red Cross and Red Crescent's 125 years of history. I value the Museums you mention and look forward to close co-operation with them. For example, groups of tourists might be interested in making a Red Cross journey, starting in Castiglione, passing through Geneva and ending in Heiden, where Henry Dunant died. This itinerary would not only be of historical interest, but would also take the participants through some wonderful scenery.

**Q.** *As with most large-scale undertakings, the concept and practical implementation of the Museum met with resistance, especially in the beginning. How did you react to this? Where did you find your often-praised determination and motivation?*

**A.** Can you think of any creation that has not immediately triggered reactions of scepticism or mistrust? This is only natural.

A creator can visualize every detail of his own creation. Others do not necessarily see it or appreciate it as he does. Furthermore, creation entails risks. There is no obvious reason why others should wish to share these.

I therefore believe you must be willing to weather a period of adversity and indifference before having the satisfaction of seeing people initially opposed to your idea won over by the demonstration of its viability. What you call my determination and motivation stems from this belief.

I would like to add one more thing: this "crossing of the desert" cannot be undertaken alone. A supportive team, such as the one I am

fortunate enough to have, is essential. My colleagues have now become my friends. Had they not helped me—I was about to say rescued me—I should have foundered mid-way.

*Q. The Museum is now a reality. Can you explain its goals and especially its content and structure?*

**A.** Let us begin with its activities. The Museum must not be a temple of self-satisfaction or serve merely to glorify the Movement. It must be a tool.

Let me explain: first of all, the ICRC and the Movement need volunteers and delegates. The Museum's exhibitions are intended to arouse enthusiasm in visitors, particularly the young. It must therefore be a tool for motivation.

Secondly, publicity increases any organization's chances of winning support. The Museum provides our institutions with an exceptional opportunity to become known.

Thirdly, when speaking of support, I also mean financial support. The Museum should stimulate contributions, convince governments.

It is thus an instrument favouring motivation, dissemination and fund-raising.

Its content must of course correspond to its purpose. Visitors will see engraved on the wall at the entrance a sentence which inspired all my missions and was taken from "The Brothers Karamazov" by Dostoyevsky: "Each one of us is responsible to all others for everything". This means that all men are directly responsible for and must concern themselves with everything that happens in the world. Human beings, whatever their political allegiance, cannot be divided into good and evil. Tolerance springs from this conviction.

The Museum's exhibits are imbued with tolerance. It is a Museum not of war, but of the humanitarian impulse. Every human being, however aggressive, finds somewhere within himself at a given moment a reason—some may call it self-interest, others the preservation instinct, still others generosity—but in any case a reason to help victims with impartiality, that is regardless of whether they are friends or enemies. What interests me is not the struggle, for example, of a Frenchman or an Englishman against a German, but the water the German brings to quench the thirst of that Englishman or Frenchman if he is wounded. This is what we hope to show in the Museum.

*Q. Most people think of museums as being static. However, I gather this Museum boasts a dynamic and lively image. Visitors will not merely look; they will be encouraged to understand, explain, even participate in discussions. This calls to mind the remarkable Van Gogh Museum in Amsterdam which not only uses the most advanced technology to display its masterpieces to full advantage, but also organizes debates, conferences, seminars and audio-visual shows.*

**A.** You are right, a museum should be lively. In fact, we tried to replace the word “museum” with another term. This is possible in English, but very difficult in French. In any case, today’s public is accustomed to visiting modern museums.

I think this Museum will indeed be dynamic because it traces the history of the Red Cross through images. It is interesting to note that the history of photography and cinema runs parallel in time to that of the Red Cross, so the Museum also reflects the evolution of those media. We shall show striking images of Red Cross activities during events that have marked our times. The first film that visitors will see dates from 1898, the time of the Spanish-American War over Cuba. It contains scenes, of remarkable quality, showing Red Cross volunteers attending the wounded on the front lines. As the exhibition progresses in time, the technology used becomes increasingly sophisticated and powerful. I doubt there will be a dull moment as our story unfolds. As for discussions and audio-visual shows, we have an auditorium and a space for temporary exhibitions, which will be in use from the opening day.

*Q. Let’s turn to money matters. We have heard it said—more in the past than now—that it was a luxury to build a Red Cross museum when the money invested could be better used to assist the victims of conflicts and natural disasters. What has been your answer to this? More generally, how did you manage to finance the building of the Museum?*

**A.** First of all, I should like to stress most particularly that neither the ICRC nor any other Red Cross institution participated in any way in funding the Museum.

Indeed, we do not wish to give the impression that money contributed for Red Cross activities may have been used to construct a building. Our fund-raising campaign focused on attracting money that would never otherwise have gone to the Red Cross.

To do this we set up a sponsor system. We asked companies whether they would like to donate between 300,000 and 800,000 Swiss francs

and have their name appear at the entrance to an exhibition area. It was then up to the companies to decide whether this publicity operation was worthwhile. A museum, as opposed to a television commercial, offers publicity that is unlimited in time. We thought that sponsors might be interested in the 250,000 visitors expected annually.

This was undoubtedly true, since the Museum areas attracted sponsors very easily. Our fund-raising problem began when we ran out of areas. The money paid by the sponsors, usually from their publicity budgets, was, believe me, not earmarked for the Red Cross. The fact that we succeeded in obtaining it is, to my mind, a signal service rendered to our institutions.

*Q. How will the Museum be run and staffed? Who will be its "customers"?*

**A.** Our customers will be tourists, Red Cross and Red Crescent members from all over the world, schoolchildren, students in general and all those who have benefited or stand to benefit directly or indirectly from Red Cross activities; that is, everyone. I think the Museum will become one of Geneva's major attractions.

Since we are not subsidized by the State or by our institutions but are self-supporting, we shall charge an admittance fee with the usual reductions. To avoid a deficit, we have enlisted 60 volunteers to help in the Museum.

In conclusion, our adventure is unique. At the outset we had only an idea: no land, no building, no exhibits, no funds.

Today, we have achieved our goal. Only one thing remains to be gained, and it will be our very reason for existing; that is, public approval.

The satisfaction of creating something from nothing thus goes hand in hand with a desire to be useful. I leave you to judge.

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## **Tribute to Paul Ruegger**

Ambassador Paul Ruegger, who died in Florence on 9 August 1988 at the age of 91, was President of the International Committee of the Red Cross from 1948 to 1955 and continued to be an active member of the Committee from 1955 to 1973. Following his retirement to Florence in 1973 he still took a close interest in day-to-day international events, in particular those concerning the ICRC, of which he remained an honorary member.

Those who have not worked with him—and undoubtedly this applies to most people of our generation—are perhaps unaware that certain considerable humanitarian advances can be attributed to Paul Ruegger. A keen observer and frequently a brilliant performer on the stage of twentieth century history, he guided with skill and tact the destiny of the ICRC at a particularly testing time for the institution.

Up to then, he had made his career in diplomacy and at the outset in 1917 had had what he called the chance of a lifetime, that is, the privilege of being noticed by and working with two prominent figures of the time: Gustave Ador, who was then a Federal Councillor and President of the ICRC, and Max Huber, who later became President of the ICRC in his turn. A faithful disciple, friend and confidant of Max Huber, he naturally shared quite a number of his mentor's humanitarian concerns over three decades. It was therefore quite natural that the Committee should call upon him to assume the Presidency in 1948.

That was the very moment when the Arab-Israeli conflict, characterized by unheard-of violence, broke out in the Middle East. Jerusalem became a battlefield: within a few days three ICRC delegates had been seriously injured while others barely escaped with their lives.

Paul Ruegger's reaction was immediate. To his colleagues' amazement he left at once for the spot to use his personal influence to counter the inevitable intransigence of the combatants, to display his solidarity with the victims and to assure his delegates that they had his absolute

support. He involved himself discreetly in the activities of his team and only once was he known to deviate from his habitual reserve. That was on 29 May 1948. While awaiting a ceasefire negotiated in order to evacuate the Old City of Jerusalem, where more than 3,000 starving and exhausted people were expecting the worst, he did not hesitate personally to walk along the front line in a calm and solemn fashion, armed with a large Red Cross flag. The guns fell silent. Thanks to this sudden lull the beleaguered people were able to escape, to be looked after by ICRC delegates.

This gesture, which was followed by many others, at once set a new style for presidential duties. He proved that a president does not only work behind closed doors. A tireless canvasser for the cause of the most unfortunate victims of human cruelty, he was a field worker, becoming involved at the humblest levels and intervening at the highest. What appears to us as quite natural today was less so 40 years ago.

This was a difficult period, as we said, for the ICRC. In the immediate aftermath of the Second World War the extent of that disaster had not yet been assessed. The world had been shattered to learn of the horrors of the concentration camps. How could all that have happened? Who had known about it and had done nothing, said nothing? Naturally, suspicious glances were directed from all sides towards Geneva, and the ICRC was the target of violent attacks.

On numerous occasions it was invited to explain its ineffectiveness and its "conniving silence".

In that connection, even the National Red Cross Societies became prey to intolerable doubts. Meeting in Geneva in 1946, they set up a special Commission to examine the causes of certain failures and to find ways and means of making the ICRC more effective. The Commission set to work and in August 1948 submitted its conclusions to the highest body of the Red Cross, the International Conference of the Red Cross, convened in Stockholm under the chairmanship of Count Folke Bernadotte. The previous Conference (the XVIth) had been held in London in 1938: the Stockholm Conference (XVIIth) was the first one to be held after the war.

At the same time, the Committee began preparing a detailed 1,700-page report on the matter. Every aspect was subjected to minute scrutiny. With his courtly diplomacy and forthright manner, and thanks to his exceptional intelligence and perfect grasp of the subject-matter, Paul Ruegger won over the Assembly. Accusations of negligence, smugness and cowardice *vis-à-vis* the unspeakable suffering of those who had been deported for racial and political reasons proved to be



groundless. The Assembly acknowledged that shortcomings in the 1929 codification of humanitarian law had contributed to this tragic eclipse of the human conscience; also partially to blame was the incomprehensible attitude of the belligerents of 1939 who had obstinately scorned the wishes expressed at the Tokyo Conference (1934) and the repeated appeals by the ICRC in autumn 1939 for civilians to be protected. The Assembly reaffirmed its confidence in the ICRC; it stated that the ICRC's traditional composition should be retained, but the institution should be provided with more effective means commensurate with the importance of its mission.

Unfortunately, a shadow hovered over these meetings. The Cold War had already made its appearance and Eastern Europe was scarcely represented. Paul Ruegger tried desperately to re-establish links in order to proceed to the next stage, i.e. the future Diplomatic Conference.

The Stockholm Conference had urged the ICRC and the international community to step up preparations for the Diplomatic Conference on humanitarian law scheduled to take place in Geneva from April to August 1949. The purpose of the Conference was to remedy the woeful shortcomings in the law which a short time previously had left the way open to the most unimaginable horrors.

Participation at the Conference exceeded all expectations. It had been said that no State worthy of the name wanted to face the gloomy future presaged by the Cold War without previously having helped provide our fragile world with humanitarian laws better adapted to the risks likely to arise in future conflicts.

Paul Ruegger had brought all his skill and personal reputation to bear to ensure that the Conference was chaired by a man of international standing, competent and clear-thinking, able to win the confidence of east and west, north and south. He succeeded in convincing the Federal Councillor, Max Petitpierre, personally to assume the chairmanship. It was an incredible success. People from disparate political systems whose social and ideological backgrounds might have led them to adopt intransigent positions managed to work together in harmony and showed their willingness to do everything possible to ensure that horrors such as those witnessed between 1939 and 1945 would not recur.

The euphoria was short-lived. A few months later the Korean War was to polarize the world while the conflict in Indochina was growing to tragic proportions. Placing his trust in the commitments entered into in Geneva, Paul Ruegger tried to reconcile the irreconcilable by intensifying negotiations and visiting the People's Republic of China personally. What equivocations he had to put up with!

This setback did not dampen his enthusiasm and he set out to tackle other humanitarian issues, one of which was dear to his heart. He thought incessantly about all who had perished because of specious principles invoked in the name of State security. Who indeed until then had dared to enter the sacrosanct sphere known as “the internal affairs of State”, an altar upon which so many defenceless human beings had been sacrificed, with no possibility of appeal, simply because they had not chosen the right side? Nazism had run its course, but the sadism upon which it fed was still thriving.

Haunted by the plight of political prisoners, he suddenly had, as he put it, “a revelation” during one of his numerous trips. This was in July 1952. Everything he had heard and noted for some time about so many unfortunates, suddenly sounded in him like a clarion call. Back in Geneva he immediately adopted a courageous strategy, the first step of which consisted in demolishing centuries-old taboos. He set about convincing his colleagues, who showed disturbing reluctance. Even his mentor and friend, Max Huber, expressed doubts.

He was nevertheless given the go-ahead and successive steps in the progress of his strategy were promising. On 9 June 1983 an initial Commission composed of the most eminent international experts (not ICRC members) met in Geneva to examine the compatibility of the ICRC’s mandate with assisting political prisoners. Its conclusions were favourable and in July 1984 Guatemala accepted an offer of services made by the ICRC and allowed it to visit its political prisoners.

Thus the idea made headway and in October 1955 the Commission of Experts was in a position to reply in the affirmative to four specific questions submitted to it in relation to the validity of the ICRC’s initiative.

Today, visiting political prisoners has become one of the ICRC’s major activities and quite recently Paul Ruegger admitted with modesty mingled with pride: “in any case, thanks to this initiative, perhaps my term at the ICRC was not entirely pointless.”

There are so many points to the credit of this great President!

The considerable part he played personally in trying to solve innumerable conflicts and cases of international tension, including the Middle East conflict and the 1962 Cuba crisis; the success of his patient efforts to restore the good name of the ICRC, so to speak, *vis-à-vis* international bodies, most of whose members had had the unhappy privilege of living through the horrors of war; the belated but invaluable milestone constituted by the Geneva Conventions of 12 August 1949; the admission of the ICRC to so many prisons holding political detainees;

the considerable development of fraternal and friendly links between the ICRC and its Red Cross partners; the skilful and cordial way in which the respective mandates of the ICRC and the UN organizations were defined: all this and more can be credited to Paul Ruegger.

The International Committee of the Red Cross is proud to have been able to rely, in those difficult times, on the intelligence and dedication of Paul Ruegger. The ICRC pays heartfelt tribute to his memory.

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## **The President of the Swiss Confederation at the ICRC**

Mr. Otto Stich, President of the Swiss Confederation, visited on 11 August 1988 the headquarters of the International Committee of the Red Cross.

Mr. Otto Stich was received by the President of the ICRC, Mr. Cornelio Sommaruga, together with members of the Committee and senior ICRC staff.

In his welcoming address, Mr. Cornelio Sommaruga emphasized the importance of the generous support regularly provided to the ICRC by the Swiss people and its highest authorities. He drew attention to the universality of the Geneva Conventions, the essentially Swiss and neutral character of the ICRC and the importance that this Geneva institution attaches to its independence in implementing its humanitarian policy.

In his reply, Mr. Otto Stich fully endorsed the Confederation's moral and financial support to the delegates of the ICRC and its interest in ensuring that they are able to continue performing their task, spreading the spirit of the Geneva Conventions, respect for the individual and a positive image of Switzerland throughout the world.

Mr. O. Stich and Mr. C. Sommaruga then continued their meeting with a broad review of the ICRC's operations throughout the world.

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## **New member co-opted at the ICRC**

At its meeting of 28 and 29 September 1988 the Assembly of the International Committee of the Red Cross co-opted Mr. Jacques Moreillon as a member of the Committee. This appointment will take effect from 1 November 1988, at which time Mr. Moreillon will have left his current post as Director General at the ICRC.

Jacques Moreillon has a Master's degree in law and a Ph.D. in political science. He began his association with the ICRC in 1963 while writing a thesis on "The ICRC and political detainees". Since then, he has carried out over 200 missions in some 70 countries on behalf of the Institution. In particular, he served as a delegate in India and Vietnam, as Head of Delegation in Syria (1967) and in Israel (1969-1970), as Regional Delegate in South America and as Delegate General for Africa. Since 1975 he has held the posts of Director of the Principles and Law Department, Director for General Affairs and, finally, Director General. On 1 November 1988 Mr. Moreillon will take up the post of Secretary General of the World Organization of the Scout Movement.

With the nomination of Mr. Moreillon the Committee, which is composed exclusively of Swiss citizens, will count 24 members.

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*EXTERNAL ACTIVITIES*  
*July-August 1988*

**Africa**

**Ethiopia/Somalia**

The repatriation of prisoners of war and civilian internees began following the agreement signed on 3 April 1988 between Ethiopia and Somalia. During July, ICRC delegates visited and registered the prisoners of war and civilian internees in both countries. For many of those held in Somalia, this was the first visit by the ICRC in eleven years of captivity. The repatriation operation was organized in co-operation with the authorities and the National Societies of the two countries concerned. On 23 August, the first flight left Mogadishu for Dire Dawa (Ethiopia) with an initial group of 176 Ethiopians and a Cuban prisoner of war who had been held in Somalia for over ten years.

Between 28 August and 1 September, 3,543 Ethiopians (prisoners of war and civilian internees), one Cuban and 246 Somali prisoners of war were repatriated with the assistance of the ICRC, requiring a total of twenty flights between the two localities.

**Sudan**

In July, after receiving the agreement of all the parties concerned, the ICRC carried out several surveys of the situation in the south of the country, namely in Wau, Juba, Malakal, Kongor and Yirol. On the basis of its findings, a plan of action was drawn up and submitted to the Government and the SPLM/SPLA opposition movement. By the end of August, the ICRC had received a favourable reply from the Sudanese Government but was still awaiting an answer from the SPLM/SPLA.

**Mozambique**

On 19 July the ICRC had to interrupt the flights it had been making since 23 April to several destinations in Sofala province. It was also

unable to gain access to the other provinces, except for the provincial capitals. Assistance operations were consequently restricted to those towns. However, visits to security detainees awaiting trial or already sentenced continued throughout the two months under review. The team of ICRC delegates that began a visit to the Machava prison in Maputo on 27 June saw 409 security detainees under the responsibility of the Ministries of State Security or Defence. The delegates then visited two detention centres in Beira where they saw 125 security detainees.

A first training course for tracing staff from provincial branches of the Mozambique Red Cross was organized in Maputo from 22 to 27 August.

### **Angola**

On 29 July, ICRC delegates in Luanda visited for the first time a Namibian prisoner of war who had been captured on 24 September 1987 in southern Angola.

## **Latin America**

### **Peru**

In spite of repeated representations, the ICRC did not obtain permission to resume its activities in the Ayacucho emergency zone (visits to places of detention and ad hoc assistance operations), which had been suspended at the end of June. The institution's activities in Lima and other regions continued (visits to people detained by the Ministry of the Interior under anti-terrorist legislation; medical and material assistance to detainees and to the most needy of their families; assistance programmes for civilians) with a certain number of restrictions on access to detainees held by the Ministry of the Interior. ICRC delegates also undertook various missions to assess the situation in the emergency zones in Tingo Maria (Huanuco Department), Tocache (San Martín Department) and Abancay (Apurímac Department) in preparation for medical assistance, dissemination and other projects.

### **Other activities**

Security detainees were visited in *Chile, Colombia, Nicaragua and El Salvador*.

Programmes to assist civilians in *El Salvador* and *Nicaragua* were continued. On 19 July, President Ortega awarded the Nicaraguan government's medal for the most successful industry to the Erasmo Paredes Herrera orthopaedic centre in Managua, where the Ministry of Health and the ICRC have been running an orthopaedic programme since 1984 for people disabled in the conflict in that country.

Missions were carried out in *Brazil*, *Cuba*, the *Dominican Republic*, *Ecuador*, *French Guyana*, *Grenada*, *Haiti*, *Mexico*, *Panama*, *Paraguay* and *Venezuela*.

An ICRC delegation, led by Mr. Athos Gallino, a Committee member, travelled to Buenos Aires where it took part in the twelfth ordinary session of the Latin American Parliament. It then went on to Montevideo for the closing session of the third course for National Society dissemination officials in Latin America.

## **Asia**

### **Afghan conflict**

The delegate-general for Asia and Pacific carried out a mission in Pakistan from 11 to 15 July. There he met both with government officials, including the late General Zia ul Haq, and representatives of the Afghan opposition to discuss matters of humanitarian concern arising from the Afghan conflict. In his discussions with the opposition, he raised the issue of protection for civilians and access to people—whether Afghans or Soviets—detained in connection with the conflict and the problems of respect for the emblem and security for ICRC staff on Afghan territory.

Several missions were carried out from Pakistan to assess the situation in the border regions while an initial mission to Mazar-i-Sharif, in Balkh Province, gave the delegates a better idea of the medical services in the region.

From 30 July to 16 August visits were made to sentenced detainees held by the Ministry of State Security at Pul-i-Charki prison in Kabul.

### **China: Tibet**

The regional delegate based in Hong Kong was on mission in Tibet from 21 to 28 August. There he met with leading officials of the Red

Cross Society of China in the Autonomous Region of Tibet and with officials of the local branches in Lhasa and Shigatse. This was the first visit by an ICRC representative to Tibet.

## **Indonesia**

The regional delegate based in Jakarta was in Irian Jaya from 16 to 22 July. There he made a general survey of the situation of people who had returned to their villages after fleeing to Papua New Guinea following the events of 1984.

The ICRC also visited some 60 "Ex-G.30S.PKI" detainees arrested following the attempted *coup d'Etat* in 1965 and now held in 13 places of detention on 6 different islands of the Indonesian archipelago.

## **Middle East**

### **Iran/Iraq**

The summer of 1988 was marked by Iran accepting United Nations resolution 598 and the entry into force, on 20 August, of a cease-fire between the two belligerents. Point 3 of resolution 598 deals with the repatriation of prisoners of war and therefore directly concerns the ICRC by virtue of the institution's mandate under Article 118 of the Third Convention. As it will probably be asked to carry out the vast operation required, the ICRC has remained in close contact on the subject with the United Nations and with Iran and Iraq. President Sommaruga met with Mr. Pérez de Cuéllar on 24 August and with Dr. Velayati, the Iranian Minister of Foreign Affairs, on 30 August. At the same time, the ICRC was studying the legal and operational implications and preparing a document for the parties concerned entitled "Principles and Operational Procedures for the Release and Repatriation of POWs Captured During the Iran/Iraq Conflict".

Iraq gave the ICRC permission to register for the first time Iranian prisoners of war captured in 1987 and 1988. ICRC delegates on their fourth annual series of visits registered 5,364 POWs in three days before permission was once again withdrawn on 28 July. The visits in Iran have not yet been resumed.



**Israel and the occupied territories**

ICRC delegates in Israel and the occupied territories continued their activities related to the events which have been affecting the occupied territories since December 1987. An enumeration made in the Israeli detention centres on 29 August revealed that there were on that date 6,023 people held in connection with the "Intifada" (17% more than on 31 May). Of these, 2,305 were in administrative detention. On 18 August, the ICRC published a press release entitled "Two detainees shot dead in Israel: ICRC reaction" to protest about the death of two administrative detainees when clashes broke out at the Qeziot detention centre and the fact that the centre is situated in the Negev desert.

On 19 August, the ICRC published a second press release to protest about a fresh series of expulsions of Palestinians from the occupied territories. The press release pointed out once again that such expulsions constituted a violation of the Fourth Geneva Convention. A total of 32 people had been expelled by Israel since the beginning of the year.

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### ACTIVITIES OF NATIONAL RED CROSS AND RED CRESCENT SOCIETIES

*Continuing its series of articles on the activities of National Societies, the International Review publishes in this issue an article by Mrs. Véronique Ahouanmenou, President of the Red Cross of Benin, giving an account of her National Society as it now is, and in particular of its main activities and the policy it has adopted to speed up its development.*

*This article is a valuable supplement to the special issue of the Review of May-June 1988 on development and co-operation within the Movement.*

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### **The Red Cross of Benin Its Development Strategy**

The Red Cross of Benin was founded on 1 May 1963 and recognized by the Government of the People's Republic of Benin on 6 May 1963 as a society auxiliary to the public authorities. It was recognized by the ICRC on 22 August 1963 and admitted to membership of the League on 28 August 1963.

The Red Cross of Benin is subject to the tutelage of the Ministry of Public Health of the People's Republic of Benin and maintains excellent relations with all the other ministries and with the international organizations accredited to the People's Republic of Benin.

The National Society is directed by a National Bureau headed by a President and its supreme body is the General Assembly which elects its members every three years. Its structure also comprises:

— A National Council of the Red Cross of Benin composed of 33 members who elect from among themselves a President, Vice-President, Secretary General and Treasurer General who together make up the Steering Committee of the Red Cross of Benin. Three Counsellors chosen by the President for their experience also belong to the Steering Committee.

— The Steering Committee has formed 10 technical Departments: General Secretariat and Administration; Co-ordination of Local Committees; Finance, Accounts and Property Management; Information and Dissemination; First Aid; Youth; Projects and Mini-Projects; Primary Health Care; Social Affairs; and Management of the Djassin Training Centre.

The Red Cross of Benin takes its numerous activities seriously and has achieved excellent results in the spheres outlined below.

## **1. First-aid training**

The principal object of this programme is to train adults, and particularly young people, to save lives in case of disaster or accident. Their training has been welcomed by the whole population, for applications are more numerous every year. The results obtained at the end of each training course are also very encouraging. First-aid training is given at schools, local committees, public and private enterprises and services, and at the National Youth Training Centre at Djassin (Porto-Novo). There is a separate programme for each level or category of training. Every three years an advanced course leading to a certificate as first-aid instructor is given at the National Youth Training Centre in Djassin. Statistics show that 1,200 first-aiders (adults and young people) are trained by the Red Cross of Benin every year, and from 60 to 90 first-aid instructors every three years. Training materials and equipment are this Department's main problem, which is to some extent hindering the satisfactory development of the programme.

## **2. Health education**

Ever since the Alma Ata declaration on primary health care the Red Cross of Benin has made great efforts to give prevention priority over cure, in accordance with the Government's national health programme.

Close co-operation with the German Red Cross in the Federal Republic of Germany and the French Red Cross has enabled medico-social centres to be built. These are primary health care centres in the least accessible villages of Benin. The Red Cross National Health Education Programme is also carried out at these centres, at which hygiene and environmental sanitation are taught and patients are cared for. The centres also maintain a vegetable garden to improve the local inhabitants' diet and give mother and child care, vaccinations, etc.

The staff working in the centres are paid from the national budget and are often helped by a number of young Red Cross volunteers. The installation and functioning of a medico-social centre are an excellent example of the co-operation existing between the Red Cross of Benin and the Government of Benin.

Every year voluntary first-aiders are trained in these centres.

Their duties are to detect disease, give first aid and bring patients to the health centre. To enable the centre to replenish its stocks of medicaments, a project for the construction and installation of village pharmacies is under consideration with the German Red Cross in the Federal Republic of Germany.

### **3. The gift of blood**

The Red Cross of Benin's blood donation activities are an integral part of a national programme. The motto of this service is: "I don't care who you are, I just want you to live".

In the course of many dissemination sessions or first-aid courses Red Cross of Benin volunteers do their best to encourage the public to give blood.

To make this programme a success there is a Red Cross blood transfusion centre at the Youth Training Centre at Djassin. This centre was built entirely by the German Red Cross in the Federal Republic of Germany, and the Government of Benin has appointed to it skilled technical personnel imbued with the Red Cross spirit. The centre serves peripheral hospitals. A provincial blood transfusion centre is being built at Parakou (435 km from Cotonou) with the help of the Red Cross of Bavaria (Federal Republic of Germany) and will very soon be in operation.

The centre has its problems. The gift of blood is unpaid and the blood is passed on without charge, but it is very difficult to get the necessary equipment (blood bags, tubes, reagents, etc.).

### **4. Assistance in case of need**

Assistance in case of need takes many forms. The Social Affairs Department has accordingly drawn up an annual assistance programme comprising:

- visits to the sick and elderly;
- gifts of all kinds to lepers on World Lepers' Day;
- assistance to refugees and other displaced persons;
- gifts of tricycles to the physically disabled;
- visits to penal-law detainees in our prisons;
- assistance to women in confinement who have no means of support;
- assistance to triplets, quadruplets, etc.

To carry out this formidable programme successfully the Red Cross of Benin relies on its Finance Department (for fund-raising) and its Information and Dissemination Department (for publicity and information). The Red Cross of

Benin also maintains excellent relations with the international organizations accredited to the People's Republic of Benin.

Thus the Office of the United Nations High Commissioner for Refugees has entrusted the Red Cross of Benin with settling Chadian refugees on an agricultural site at Kétou (150 km from Cotonou). Volunteers of the Red Cross of Benin have spared no pains to carry out this task successfully, but our Chadian brothers on this site are still having problems in adapting themselves. To reintegrate them into society the Red Cross of Benin has opened two sewing workshops, one at Parakou (435 km from Cotonou) and the other at the Djassin Training Centre for physically disabled persons. At the end of their apprenticeship they are given a sewing machine and materials without charge so that they can set up in business.

The Red Cross of Benin sends representatives to all disaster areas (floods, technical accidents in factories, railway accidents, etc.) to give assistance to those in need.

## **5. Community activities**

In order to initiate young people of the Red Cross of Benin into production leading to food self-sufficiency, the Djassin Training Centre has a chicken run and vegetable garden, both of which are kept in order by teams of young people who come regularly for that purpose.

Similarly, in imitation of the work done at the Djassin Centre, young people from local Committees do community work of various kinds. At the Parakou Local Committee young people raise turkeys and grow onions.

As part of our Red Cross Society's assistance to those in need, an orthopaedic centre for the manufacture of prostheses and orthoses for physically disabled persons has been opened at the Djassin Centre. There too the staff are paid by the Government, but the great difficulty lies in supplying the Centre with raw materials.

## **6. Information and Dissemination**

Information is upstream and downstream of every human enterprise. The Red Cross of Benin has accordingly always given pride of place to its Information and Dissemination Department and it is therefore in the forefront of our National Society's development.

Since 1983 that department has been working on a very carefully prepared programme with ICRC co-operation. Its main features are:

- publication of a newsletter (*Le Courier*);
- support for all Red Cross activities by radio and television and other means;

- production of radio programmes and documentary films on the Red Cross;
- the publication of pamphlets, strip cartoons and other material in support of Red Cross activities;
- a new approach to fund-raising so that the National Society shall become self-financing.

The second part of the programme relates to dissemination of international humanitarian law (IHL). Why IHL? Because the rudiments of the law of war must be made known to everybody, especially members of the armed forces, so as to save lives in case of conflict.

The target groups have been clearly defined and programmes have been adapted to each target group: young people at school, the general public, students, and members of the armed forces.

IHL was introduced into the National University of Benin as a discipline in October 1983, and since 1986 some students have chosen it as the subject of their thesis for a master's degree.

These students are the future leaders of the nation. To help them to improve their knowledge of IHL by more detailed research, the Red Cross of Benin held an international IHL seminar in 1987 at Cotonou with ICRC co-operation. It was attended by students and eminent professors of law from the surrounding French-speaking sub-region. A project for the construction of an IHL Documentation Centre is under consideration and the National Society is doing its utmost to find funds to finance it.

The Red Cross of Benin has also made documentary films which have won prizes at the Varna Film Festival.

To reach these objectives and succeed in all these tasks the Red Cross of Benin uses trained staff and trained permanent volunteer members, all of them energetic and imbued with the true Red Cross spirit, but it cannot do without the assistance and aid of sister Societies, either now or in future.

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In conclusion we would mention that the Red Cross of Benin has built up many international contacts with National Red Cross and Red Crescent Societies, whose constant valuable support it appreciates, and with the ICRC, the Henry Dunant Institute and specialist organizations and institutions doing humanitarian work. The fruitful co-operation between the Red Cross of Benin and the German Red Cross in the Federal Republic of Germany has enabled a fine Red Cross Youth Centre to be built at Porto Novo, at which disabled young persons are given rehabilitation treatment and training courses are constantly held for our leaders and young first-aiders.

Certainly these achievements are not wholly satisfactory, for we aspire to give the Red Cross of Benin more modern infrastructures that will enable us to promote the interests of our working masses more effectively.

The greatest desire of the Red Cross of Benin in the People's Republic of Benin is to make the Red Cross of Benin a National Society that can act promptly in any way that can alleviate distress, disasters and suffering, and bring joy, peace and happiness to the family and the community.

At its General Assembly on 10, 11 and 12 December 1987 the Red Cross of Benin therefore considered at length, and proposed to the Steering Committee, ways and means of reaching some of these priority objectives in the medium term.

With these aims in view, we have to make our population even more aware of our need for support and step up our exchanges of co-operation and friendship with sister National Societies, who have never spared their efforts to help the Red Cross of Benin.

Lastly, we appeal urgently to all the people of Benin, men, women and young people, to join in the Red Cross of Benin's offensive against poverty and underdevelopment.

**The Red Cross of Benin**

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## COURSES AND SEMINARS FOR THE NATIONAL SOCIETIES

### **First-aid experts from African National Societies hold seminar**

From 25 to 30 April a seminar of first-aid experts from African National Societies was held in Las Palmas, Spain. Nineteen National Societies from French-, Spanish- and Portuguese-speaking countries, were represented.

The seminar was organized by the Spanish Red Cross in co-operation with the French, Portuguese, Belgian and Federal German National Societies, the League and the ICRC. Its purpose was to prepare the table of contents of a first-aid handbook intended for Africa as a whole, to discuss the technical matters involved and to appoint an editorial board.

The organizers first listened to what each National Society wished to do, then collated the replies so that at the plenary meetings the representatives could focus their attention on points about which there were differences of opinion. This procedure finally produced agreement on all points.

The process of consultation will continue, with the various chapters being sent out to all the participants for their comments. Thus the final version will be the result of consensus. We welcome this new departure in co-operation which marked the seminar and which one participant called "the spirit of Las Palmas".

In addition to the chapters on purely technical matters, the handbook will contain a chapter on the Red Cross (principles, organization, history, basic rules of international humanitarian law) and will deal with more specific matters such as the emblem and the rights and duties of first-aid workers in the event of armed conflict.

It is hoped that this handbook will lead to the standardization of first-aid practices and hence to the granting of diplomas recognized throughout the continent.

It would be beneficial if National Societies which did not take part in the Las Palmas seminar could also participate in the consultation process.

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## **Training course for dissemination officers of Portuguese-speaking National Societies**

The first training course for dissemination officers of Portuguese-speaking National Societies took place from 2 to 10 August in Sao Tome (Sao Tome and Principe).

The course, which was organized jointly by the ICRC and the League in co-operation with the Sao Tome and Principe Red Cross, was attended by 27 representatives from the following seven National Societies: Angola, Brazil, Cape Verde, Guinea-Bissau, Mozambique, Portugal and Sao Tome and Principe. Also attending the course were officers from the Revolutionary Armed Forces of Sao Tome and Principe and representatives of the Presidential Guard, the Prison Service, the Police, State Security and the Head of State's Protocol Service.

The opening meeting took place on 2 August in the presence of the First Lady of the Republic of Sao Tome and Principe, Mrs. Amélia Pinto da Costa, who is also President of the country's Red Cross, ministers, representatives of the diplomatic corps and delegates from National Societies, the ICRC and the League.

The programme covered the history of the Movement, its principles and the responsibilities of National Societies, various aspects of humanitarian law, principles and techniques for relief operations, dissemination and information. Papers on these topics were read by Mrs. Rosely Cézar Pimentel, a dissemination officer from the Brazilian Red Cross, Dr. Isabel Navega, a lawyer from the Portuguese Red Cross, Dr. Luis Nunes, programme officer at the League's Africa Department, and Mr. Léonard Isler, who is in charge of dissemination and co-operation for Africa at the ICRC.

A new approach was adopted at the course: first practical exercises on each theme were carried out by working groups, then the proposals and suggestions made were discussed in plenary session, and finally the whole procedure was rounded off by a lecture. The active participation of the delegates bore testimony to the success of this new method.

The course should give a decided impetus to the organization of national dissemination programmes by the various National Societies which were represented. Incidentally, it demonstrated the value in the medium term of producing more dissemination material and publications in Portuguese.

**Accession to the Protocols  
of the Republic of Liberia**

The Republic of Liberia acceded, on 30 June 1988, to the Protocols Additional to the Geneva Conventions of 12 August 1949 and relating to the Protection of Victims of International Armed Conflicts (Protocol I) and Non-International Armed Conflicts (Protocol II), adopted in Geneva on 8 June 1977.

Pursuant to their provisions, the Protocols will come into force for the Republic of Liberia on 31 December 1988.

This accession brings to 76 the number of States party to Protocol I and to 67 those party to Protocol II.

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### INTERNATIONAL LAW AND THE USE OF FORCE BY NATIONAL LIBERATION MOVEMENTS

*1988 Paul Reuter Prize*

Although several studies have been made on the right of peoples to self-determination, none has drawn upon an analysis of international law—and especially international humanitarian law—to examine the authority of national liberation movements to resort to the use of force. It is in this area that Mrs. Wilson has produced her most outstanding contribution.\*

In a general introduction, the author begins by analysing the traditional law of war, whose field of application (with the exception of cases where belligerence was recognized in an internal conflict) was restricted to conflicts between States. The laws, rights and duties of war were extended to include militia and volunteer corps provided that they had a commander at their head, carried arms openly and respected the laws and customs of war; they also included participants in a *levée en masse*, as long as they carried their weapons openly and acted in accordance with the laws and customs of war.

By examining the legitimacy of resorting to the use of force and the principle of self-determination up to the time when provision was made for it under a rule of international law, Mrs. Wilson's excellent legal analysis then goes on to explore the political and legal changes which have occurred and their influence on the law of war. Recognition of the right to self-determination—within the United Nations and in State practice—alters the traditional distinction between internal conflict and international conflict in that it extends the scope of international humanitarian law. This principle is incorporated in Article 1(4) of Protocol I additional to the Geneva Conventions. The problem arises when a definition has to be given to the concept of "peoples" to whom this article applies. The author not only analyses the restrictions imposed by Articles 43 and 95 of Protocol I, under which the peoples in question must be represented by an "authority"; she also reviews the practice followed by the

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\* Heather Ann Wilson, *International Law and the Use of Force by National Liberation Movements*, Clarendon Press, Oxford, 1988, 209 pp. — 1988 Paul Reuter Prize.

United Nations and regional organizations—such as the Organization of African Unity—when recognizing a national liberation movement as representative of a people struggling for self-determination.

Although the right to self-determination has been unanimously accepted, the authority of national liberation movements to resort to force has not met with universal agreement. This authority is recognized by newly independent States and socialist countries, but countries faced with such conflicts have never done so.

Practice within the United Nations, and in particular the Declaration on Friendly Relations and the Definition of Aggression, both of which were adopted without vote, has not settled the fundamental differences of opinion as to the extent to which national liberation movements have authority to use force. Moreover, Article 1(4) of Protocol I does not sanction recourse to force by these movements; it merely extends the application of humanitarian law to wars of national liberation.

Despite the States' reluctance to apply the law of international armed conflicts to wars of national liberation, they often observe its rules. In this realm, State practice remains ahead of codification of the law. (Note how few States are even today party to Protocol I.). The author examines State practice in this context—especially during the conflicts in Algeria and in the Portuguese colonies (Angola, Mozambique and Guinea-Bissau)—as regards the treatment of captured combatants, the protection of civilians and immunity from prosecution for lawful acts of war. She points out that, after an initial period of repression, States treated detainees as prisoners of war and refrained from prosecuting them under their domestic laws; they even went so far as to exchange them for their own captured combatants, though all the while refusing to recognize their status as prisoners of war. Furthermore, there were several cases where government authorities allowed the ICRC to visit detainees, help the civilian population and forward family messages, while nevertheless making it clear that they did so on general humanitarian grounds and not in accordance with any legal obligation. In such cases, the legal basis for humanitarian organizations (such as the ICRC) continues to stem from Article 3 common to the Geneva Conventions or, as regards the ICRC, from its statutory right of initiative.

In conclusion, this is an outstandingly clear work, objective and rich in content.

*Maria Teresa Dutli*

## HANDBOOK ON THE LAW OF WAR FOR ARMED FORCES

To effectively benefit its users, a handbook must be thought out, conceived and drafted in such a way that it meets their requirements, in other words it must be geared to what is of specific concern to them and formulated in terms they can understand. This principle also applies in military matters, perhaps more so than in any other field.

Considering the number of conflicts in the world today, the *Handbook on the Law of War for Armed Forces* \*, published by the International Committee of the Red Cross, but under the full and exclusive responsibility of its author, Colonel Frédéric de Mulinen, a general staff graduate, comes at the right time.

The drafting of this Handbook was a major undertaking, for its author had to take account of the entire law of war and present it to his readers according to military criteria. The simplest method would have been to comment on one convention after another, with a chapter dealing with war at sea and another devoted to air warfare, and so on. The initial drafts of the Handbook in fact followed this procedure. Gradually, however, both the concept and the structure of the text developed into what has become the Handbook's present form, which is that of a military manual, enabling the reader to immediately find what is of concern to him according to his position within the command chain and to a given situation.

The modern law of war is by no means homogeneous. The earliest and the most recent treaties do not always speak the same language: more modern concepts have been substituted for those prevailing in the past. New conventions have come to supplement those that were already well known, hence a number of repetitions or lacunae. Whereas the commentaries on treaties deal exclusively with the legal aspects involved, a military manual must also match up to all requirements at the purely practical level. It must contain injunctions that are based on both logic and common sense, drawing the attention of persons in command, from the highest echelon of the State down to the lowest level of the military hierarchy, to the duties they must all assume vis-à-vis their subordinates. Each time there is a shortcoming or a lack of clarity in the law of war, the *Handbook on the Law of War for Armed Forces* addresses command responsibility.

The *Handbook* therefore begins by describing what the State must do to contain the situation at all times, avoiding armed conflict if at all possible, and

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\* Frédéric de Mulinen, *Handbook on the Law of War for Armed Forces*, ICRC, 1987, 232+22 pp. In English, French and Spanish versions are planned.

—if not— keeping the conflict under control to limit its escalation and the loss of lives and material damage.

The *Handbook* then follows the normal command procedures for engaging means of warfare until the battlefield itself. It then deals with the evacuation of victims and with measures to be taken in the rear areas where all law of war problems have to be solved. It ends with the two special situations of military occupation and neutrality.

The *Handbook* is meant primarily for commanders with a staff at their disposal. It refers to the various treaties and conventions and indicates where full details can be found. For the commanders and leaders of smaller units and more generally for commanders needing rapid information, the *Handbook* contains a summary giving simple injunctions, without reference to legal instruments. The *Handbook* also contains a number of straightforward rules for behaviour in action and a model training programme.

The spirit of the *Handbook on the Law of War for Armed Forces* is that of a code of conduct. Consequently, as the author himself says, those that respect order and discipline and behave according to its rules will always be in conformity with the law of war.

This major undertaking required the combined skills of a lawyer and experienced general staff officer with practical knowledge of teaching at various levels and in different branches of the armed forces. Colonel de Mulinen was perfectly suited to this task.

In the division we had the honour of commanding, we guided his first steps as a senior officer. Later, we saw him at work, an accomplished polyglot, before and after the Diplomatic Conference on Humanitarian Law in Geneva, as course director at the International Institute of Humanitarian Law in San Remo, assuming his duties at the International Society of Military Law and Law of War, and at the International Committee of the Red Cross during the various stages of the preparation of the *Handbook*.

Thanks are due to Colonel de Mulinen for steadfastly pursuing the task he had set himself to achieve, sometimes in the face of considerable difficulties, both in providing practical instruction and in preparing a handbook that is a logical extension of his teaching experience.

*Major-General Eugène P. Dénéréaz*

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## INDEX ON THE TEACHING OF INTERNATIONAL HUMANITARIAN LAW IN ACADEMIC INSTITUTIONS\*

One of the major concerns of the components of the International Red Cross and Red Crescent Movement since the end of the 70s has been to promote

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\* *Index on the teaching of international humanitarian law in academic institutions* (Danuta Zys, Christine Seydoux, Inge Bracke, eds.), Henry Dunant Institute, Geneva, 1987. Price: 40 Swiss francs.

the teaching of international humanitarian law (IHL) in universities and other academic institutions. This is an important feature of the "Programmes of action of the Red Cross and Red Crescent with respect to dissemination of international humanitarian law and of the principles and ideals of the Movement".

Because the rules of IHL are so directly connected with the principles and activities of the International Red Cross and Red Crescent Movement, still greater co-operation is required between the Movement's various components and the academic world to promote the teaching of those rules and increase knowledge of those principles. Such teaching is of particular importance because it is addressed to people who are, or will be in the future, in positions of responsibility with regard to the application of IHL in situations of armed conflict.

The growing interest in teaching and research in the field of IHL seen during the last ten years at many universities is encouraging. This interest has led the ICRC, the Henry Dunant Institute, the National Societies and various universities to organize, on the national and regional levels, dissemination seminars for teachers and students and to produce the necessary teaching materials (manuals, reference works, bibliographies and case studies).

The trend gathered such momentum that by 1983 it became necessary to keep track of what the academic world was doing to promote the dissemination of IHL and to determine how the Movement's components could further encourage such efforts.

*The Index on the teaching of international humanitarian law in academic institutions* meets these needs. Recently published by the Henry Dunant Institute, it provides a basic list of universities and other academic institutions that offer courses on IHL or plan to include such courses in their future programmes.

The Index was compiled by Danuta Zys, Christine Seydoux and Inge Bracke and prepared in co-operation with the ICRC and the League. It is based on the information provided by professors and lecturers from various universities and academic institutions who filled out a questionnaire sent between 1983 and 1985 by the Henry Dunant Institute to the National Red Cross and Red Crescent Societies. In 1987 the data thus compiled were sent to the academic institutions concerned for checking.

The Index covers more than 250 universities and academic institutions in 55 countries. It contains an information sheet on each institution, indicating its name and address, the type of IHL course offered, the course's schedule and content, the number of students attending, the names and titles of the teaching staff, whether or not the course is an examination subject, the possibility of expanding the teaching of IHL in the institution concerned or in other institutions, and research already published or in progress.

This profile also mentions the type of assistance the institution would like to receive from the National Societies, the ICRC, the League of Red Cross

and Red Crescent Societies and the Henry Dunant Institute or, in some cases, from other academic institutions. In this respect, the reader will be struck by the great demand for documentation and scholarships.

To facilitate use of the book and enable the reader to find the information he requires, the profiles of academic institutions are followed by an index of countries, an index of academic institutions and an index of lecturers.

Two annexes contain, respectively, details of selected IHL courses and a list of works on IHL published by certain universities.

The Index, presented as a loose-leaf binder, will be periodically updated and supplemented with new details provided by academic sources and components of the Movement. It contains a wealth of information, mostly heretofore unpublished, and the ease with which it may be consulted will greatly facilitate the dissemination efforts of the National Societies and the work of teachers, students and anyone who is looking for the name and address of a lecturer or ideas for course programmes or research subjects.

Beyond its practical utility, the Index will undoubtedly stimulate co-operation between the Movement and academic institutions while further promoting knowledge and respect of IHL. This will not be the least of its merits.

*Jacques Meurant*

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## NEWS AND REVIEWS

● The May-August 1988 issue of *Red Cross, Red Crescent*, the magazine of the League of Red Cross and Red Crescent Societies produced in association with the ICRC and the National Societies, features a cover story on the occupied territories. The article comprises a series of interesting reports on ICRC activities in the area since 1967 and particularly since the *intifada*, the uprising more commonly known as “the war of the stones”. The issue also describes a wide spectrum of events organized by many National Societies on the occasion of 8 May, World Red Cross and Red Crescent Day. This year the celebration of 8 May took on particular significance as 1988 marks the Movement’s 125th Anniversary. Mention should also be made of an outstanding special report on the social services of the Algerian Red Crescent Society and the active participation of its volunteers.



● The *Military Law and Law of War Review*, vol. XXVI (4), 1987, contains a noteworthy series of papers on "Women in the armed forces" presented to the Committee on the History of Military Penal Law at the Tenth International Congress of the International Society for Military Law and the Law of War (Garmisch-Partenkirchen, October 1985), a Congress which focused on the theme "The armed forces in a changing society—Some legal problems". The same issue offers an interesting study by Professor André G. de Busschere on "The humane treatment of women in times of armed conflict—Equality and the law of humanity". After retracing the history of women's role in war, the author analyses the evolution of rules prohibiting discrimination on grounds of sex in customary international law and the law of war.

● *Noria Magazine* a recently launched trimestrial review, specializes in disaster prevention, relief and humanitarian assistance. The first issue (January 1988) contains a special report on "Media and disaster". The second issue (April 1988) discusses the problems of disaster survivors, the organization of relief work in large urban areas and the 125th Anniversary of the Red Cross and Red Crescent Movement (*Noria Magazine*, 15, rue du Louvre, 75001 Paris—in French only).

● The *International Journal of Refugee Law*, a new journal published by Oxford University Press, is intended to stimulate research and thinking on refugee law. It also provides information on international treaties, State practice and action taken by the United Nations and other institutions with regard to refugee law. (IJRL, quarterly, Oxford University Press, Walton Street, Oxford OX2 6DP, UK—in English, French and Spanish), Oxford University Press also publishes, in association with the Refugee Studies Programme at the University of Oxford, the *Journal of Refugee Studies*. The purpose of the latter is to facilitate research on the problems of refugees, displaced persons and forced migration (JRS, quarterly, in English only).

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## ADDRESSES OF NATIONAL RED CROSS AND RED CRESCENT SOCIETIES

- AFGHANISTAN (Democratic Republic of) — Afghan Red Crescent Society, Puli Hartan, *Kabul*.
- ALBANIA (Socialist People's Republic of) — Albanian Red Cross, Boulevard Marsel Kashen, *Tirana*.
- ALGERIA (People's Democratic Republic of) — Algerian Red Crescent, 15 bis, boulevard Mohamed V, *Algiers*.
- ANGOLA — Cruz Vermelha de Angola, Av. Hoji Ya Henda 107, 2. andar, *Luanda*.
- ARGENTINA — The Argentine Red Cross, H. Yrigoyen 2068, 1089 *Buenos Aires*.
- AUSTRALIA — Australian Red Cross Society, 206, Clarendon Street, *East Melbourne 3002*.
- AUSTRIA — Austrian Red Cross, 3, Gusshausstrasse, Postfach 39, A-1041, *Vienne 4*.
- BAHAMAS — The Bahamas Red Cross Society, P.O. Box N-8331, *Nassau*.
- BAHRAIN — Bahrain Red Crescent Society, P.O. Box 882, *Manama*.
- BANGLADESH — Bangladesh Red Crescent Society, 684-686, Bara Magh Bazar, Dhaka-1217, G.P.O. Box No. 579, *Dhaka*.
- BARBADOS — The Barbados Red Cross Society, Red Cross House, Jemmotts Lane, *Bridgetown*.
- BELGIUM — Belgian Red Cross, 98, chaussée de Vleurgat, 1050 *Brussels*.
- BELIZE — Belize Red Cross Society, P.O. Box 413, *Belize City*.
- BENIN (People's Republic of) — Red Cross of Benin, B.P. No. 1, *Porto-Novo*.
- BOLIVIA — Bolivian Red Cross, Avenida Simón Bolívar, 1515, *La Paz*.
- BOTSWANA — Botswana Red Cross Society, 135 Independence Avenue, P.O. Box 485, *Gaborone*.
- BRAZIL — Brazilian Red Cross, Praça Cruz Vermelha No. 10-12, *Rio de Janeiro*.
- BULGARIA — Bulgarian Red Cross, 1, Boul. Biruzov, 1527 *Sofia*.
- BURKINA FASO — Burkina Be Red Cross Society, B.P. 340, *Ouagadougou*.
- BURMA (Socialist Republic of the Union of) — Burma Red Cross Society, Red Cross Building, 42, Strand Road, *Rangoon*.
- BURUNDI — Burundi Red Cross, rue du Marché 3, P.O. Box 324, *Bujumbura*.
- CAMEROON — Cameroon Red Cross Society, rue Henri-Dunant, P.O.B 631, *Yaoundé*.
- CANADA — The Canadian Red Cross Society, 1800 Alta Vista Drive, *Ottawa*, Ontario K1G 4J5.
- CAPE-VERDE (Republic of) — Cruz Vermelha de Cabo Verde, Rua Unidade-Guiné-Cabo Verde, P.O. Box 119, *Praia*.
- CENTRAL AFRICAN REPUBLIC — Central African Red Cross Society, B.P. 1428, *Bangui*.
- CHAD — Red Cross of Chad, B.P. 449, *N'Djamena*.
- CHILE — Chilean Red Cross, Avenida Santa Maria No. 0150, Correo 21, Casilla 246-V., *Santiago de Chile*.
- CHINA (People's Republic of) — Red Cross Society of China, 53, Gannien Hutong, *Beijing*.
- COLOMBIA — Colombian Red Cross Society, Avenida 68, N.º 66-31, Apartado Aéreo 11-10, *Bogotá D.E.*
- CONGO (People's Republic of the) — Croix-Rouge congolaise, place de la Paix, B.P. 4145, *Brazzaville*.
- COSTA RICA — Costa Rica Red Cross, Calle 14, Avenida 8, Apartado 1025, *San José*.
- CÔTE D'IVOIRE — Croix-Rouge de Côte d'Ivoire, B.P. 1244, *Abidjan*.
- CUBA — Cuban Red Cross, Calle Calzada 51 Vedado, Ciudad Habana, *Habana 4*.
- CZECHOSLOVAKIA — Czechoslovak Red Cross, Thunovská 18, 118 04 *Prague 1*.
- DENMARK — Danish Red Cross, Dag Hammarskjölds Allé 28, Postboks 2600, 2100 *København Ø*.
- DJIBOUTI — Société du Croissant-Rouge de Djibouti, B.P. 8, *Djibouti*.
- DOMINICAN REPUBLIC — Dominican Red Cross, Apartado postal 1293, *Santo Domingo*.
- ECUADOR — Ecuadorean Red Cross, calle de la Cruz Roja y Avenida Colombia, *Quito*.
- EGYPT (Arab Republic of) — Egyptian Red Crescent Society, 29, El Galaa Street, *Cairo*.
- EL SALVADOR — Salvadorean Red Cross Society, 17C, Pte y Av. Henri Dunant, *San Salvador*, Apartado Postal 2672.
- ETHIOPIA — Ethiopian Red Cross Society, Ras Desta Damtew Avenue, *Addis-Ababa*.
- FIJI — Fiji Red Cross Society, 22 Gorrie Street, P. O. Box 569, *Suva*.
- FINLAND — Finnish Red Cross, Tehtaankatu, 1 A. Box 168, 00141 *Helsinki 14/15*.
- FRANCE — French Red Cross, 1, place Henry-Dunant, F-75384 *Paris*, CEDEX 08.
- GAMBIA — The Gambia Red Cross Society, P.O. Box 472, *Banjul*.
- GERMAN DEMOCRATIC REPUBLIC — German Red Cross of the German Democratic Republic, Kaitzer Strasse 2, DDR, 8010 *Dresden*.
- GERMANY, FEDERAL REPUBLIC OF — German Red Cross in the Federal Republic of Germany, Friedrich-Erbert-Allee 71, 5300, *Bonn 1*, Postfach 1460 (D.B.R.).
- GHANA — Ghana Red Cross Society, National Headquarters, Ministries Annex A3, P.O. Box 835, *Accra*.
- GREECE — Hellenic Red Cross, rue Lycavittou, 1, *Athens 10672*.
- GRENADA — Grenada Red Cross Society, P.O. Box 221, *St George's*.
- GUATEMALA — Guatemalan Red Cross, 3.ª Calle 8-40, Zona 1, *Ciudad de Guatemala*.
- GUINEA — The Guinean Red Cross Society, P.O. Box 376, *Conakry*.
- GUINEA-BISSAU — Sociedad Nacional da Cruz Vermelha de Guiné-Bissau, rua Justino Lopes N.º 22-B, *Bissau*.
- GUYANA — The Guyana Red Cross Society, P.O. Box 10524, Eve Leary, *Georgetown*.

- HAITI — Haitian National Red Cross Society, place des Nations Unies, B.P. 1337, *Port-au-Prince*.
- HONDURAS — Honduran Red Cross, 7.<sup>a</sup> Calle, 1.<sup>a</sup> y 2.<sup>a</sup> Avenidas, *Comayagüela D.M.*
- HUNGARY — Hungarian Red Cross, V. Arany János utca, 31, *Budapest 1367*. Mail Add.: *1367 Budapest 51. Pf. 121*.
- ICELAND — Icelandic Red Cross, Raudararstigur 18, 105 *Reykjavik*.
- INDIA — Indian Red Cross Society, 1, Red Cross Road, *New-Delhi 110001*.
- INDONESIA — Indonesian Red Cross Society, Jl Jend Gatot subroto Kar. 96, Jakarta Selatan 12790, P.O. Box 2009, *Jakarta*.
- IRAN — The Red Crescent Society of the Islamic Republic of Iran, Avenue Ostad Nejatollahi, *Tehran*.
- IRAQ — Iraqi Red Crescent Society, Mu'ari Street, Mansour, *Bagdad*.
- IRELAND — Irish Red Cross Society, 16, Merrion Square, *Dublin 2*.
- ITALY — Italian Red Cross, 12, via Toscana, 00187 *Rome*.
- JAMAICA — The Jamaica Red Cross Society, 76, Arnold Road, *Kingston 5*.
- JAPAN — The Japanese Red Cross Society, 1-3, Shiba-Daimon, 1-chome, Minato-Ku, *Tokyo 105*.
- JORDAN — Jordan National Red Crescent Society, P.O. Box 10001, *Amman*.
- KENYA — Kenya Red Cross Society, St. John's Gate, P.O. Box 40712, *Nairobi*.
- KOREA (Democratic People's Republic of) — Red Cross Society of the Democratic People's Republic of Korea, Ryonhwa 1, Central District, *Pyongyang*.
- KOREA (Republic of) — The Republic of Korea National Red Cross, 32-3Ka, Nam San Dong, Choong-Ku, *Seoul 100*.
- KUWAIT — Kuwait Red Crescent Society, P.O. Box 1359 Safat, *Kuwait*.
- LAO PEOPLE'S DEMOCRATIC REPUBLIC — Lao Red Cross, B.P. 650, *Vientiane*.
- LEBANON — Lebanese Red Cross, rue Spears, *Beirut*.
- LESOTHO — Lesotho Red Cross Society, P.O. Box 366, *Maseru 100*.
- LIBERIA — Liberian Red Cross Society, National Headquarters, 107 Lynch Street, P.O. Box 5081, *Monrovia*.
- LIBYAN ARAB JAMAHIRIYA — Libyan Red Crescent, P.O. Box 541, *Benghazi*.
- LIECHTENSTEIN — Liechtenstein Red Cross, Heiligkreuz, 9490 *Vaduz*.
- LUXEMBOURG — Luxembourg Red Cross, Parc de la Ville, B.P. 404, *Luxembourg 2*.
- MADAGASCAR — Malagasy Red Cross Society, 1, rue Patrice Lumumba, *Antananarivo*.
- MALAWI — Malawi Red Cross Society, Conforzi Road, P.O. Box 983, *Lilongwe*.
- MALAYSIA — Malaysian Red Crescent Society, JKR 32 Jalan Nipah, off Jalan Ampang, *Kuala Lumpur 55000*.
- MALI — Mali Red Cross, B.P. 280, *Bamako*.
- MAURITANIA — Mauritanian Red Crescent, B.P. 344, avenue Gamal Abdel Nasser, *Nouakchott*.
- MAURITIUS — Mauritius Red Cross Society, Ste Thérèse Street, *Curepipe*.
- MEXICO — Mexican Red Cross, Calle Luis Vives 200, Col. Polanco, C.P. 11510, *México 10, D.F.*
- MONACO — Red Cross of Monaco, 27 boul. de Suisse, *Monte Carlo*.
- MONGOLIA — Red Cross Society of Mongolia, Central Post Office, Post Box 537, *Ulan Bator*.
- MOROCCO — Moroccan Red Crescent, B.P. 189, *Rabat*.
- NEPAL — Nepal Red Cross Society, Tahachal Kalimati, P.B. 217 *Kathmandu*.
- NETHERLANDS — The Netherlands Red Cross, P.O.B. 28120, 2502 KC *The Hague*.
- NEW ZEALAND — The New Zealand Red Cross Society, Red Cross House, 14 Hill Street, *Wellington 1*. (P.O. Box 12-140, *Wellington Thorndon*.)
- NICARAGUA — Nicarágua Red Cross, Apartado 3279, *Managua D.N.*
- NIGER — Red Cross Society of Niger, B.P. 11386, *Niamey*.
- NIGERIA — Nigerian Red Cross Society, 11 Eko Akete Close, off St. Gregory's Rd., P.O. Box 764, *Lagos*.
- NORWAY — Norwegian Red Cross, P.O. Box 6875, St. Olavspl. N-0130 *Oslo 1*.
- PAKISTAN — Pakistan Red Crescent Society, National Headquarters, Sector H-8, *Islamabad*.
- PANAMA — Red Cross Society of Panama, Apartado Postal 668, Zona 1, *Panamá*.
- PAPUA NEW GUINEA — Papua New Guinea Red Cross Society, P.O. Box 6545, *Boroko*.
- PARAGUAY — Paraguayan Red Cross, Brasil 216, esq. José Berges, *Asunción*.
- PERU — Peruvian Red Cross, Av. Camino del Inca y Nazarenas, Urb. Las Gardenias — Surco — Apartado 1534, *Lima*.
- PHILIPPINES — The Philippine National Red Cross, Bonifacio Drive, Port Area, P.O. Box 280, *Manila 2803*.
- POLAND — Polish Red Cross, Mokotowska 14, 00-950 *Warsaw*.
- PORTUGAL — Portuguese Red Cross, Jardim 9 Abril, 1 a 5, 1293 *Lisbon*.
- QATAR — Qatar Red Crescent Society, P.O. Box 5449, *Doha*.
- ROMANIA — Red Cross of the Socialist Republic of Romania, Strada Biserica Amzei, 29, *Bucarest*.
- RWANDA — Rwandese Red Cross, B.P. 425, *Kigali*.
- SAINT LUCIA — Saint Lucia Red Cross, P.O. Box 271, *Castries St. Lucia, W. I.*
- SAN MARINO — Red Cross of San Marino, Comité central, *San Marino*.
- SÃO TOMÉ AND PRÍNCIPE — Sociedade Nacional da Cruz Vermelha de São Tomé e Príncipe, C.P. 96, *São Tomé*.
- SAUDI ARABIA — Saudi Arabian Red Crescent Society, *Riyadh 11129*.
- SENEGAL — Senegalese Red Cross Society, Bd Franklin-Roosevelt, P.O.B. 299, *Dakar*.
- SIERRA LEONE — Sierra Leone Red Cross Society, 6, Liverpool Street, P.O.B. 427, *Freetown*.
- SINGAPORE — Singapore Red Cross Society, Red Cross House 15, Penang Lane, *Singapore 0923*.
- SOMALIA (Democratic Republic) — Somali Red Crescent Society, P.O. Box 937, *Mogadishu*.

- SOUTH AFRICA** — The South African Red Cross Society, Essanby House 6th Floor, 175 Jeppe Street, P.O.B. 8726, *Johannesburg 2000*.
- SPAIN** — Spanish Red Cross, Eduardo Dato, 16, *Madrid 28010*.
- SRI LANKA** (Dem. Soc. Rep. of) — The Sri Lanka Red Cross Society, 106, Dharmapala Mawatha, *Colombo 7*.
- SUDAN** (The Republic of the) — The Sudanese Red Crescent, P.O. Box 235, *Khartoum*.
- SURINAME** — Suriname Red Cross, Gravenberchstraat 2, Postbus 2919, *Paramaribo*.
- SWAZILAND** — Baphalali Swaziland Red Cross Society, P.O. Box 377, *Mbabane*.
- SWEDEN** — Swedish Red Cross, Box 27 316, *102-54 Stockholm*.
- SWITZERLAND** — Swiss Red Cross, Rainmattstrasse 10, B.P. 2699, *3001 Berne*.
- SYRIAN ARAB REPUBLIC** — Syrian Arab Red Crescent, Bd Mahdi Ben Barake, *Damascus*.
- TANZANIA** — Tanzania Red Cross National Society, Upanga Road, P.O.B. 1133, *Dar es Salaam*.
- THAILAND** — The Thai Red Cross Society, Paribatra Building, Chulalongkorn Hospital, *Bangkok 10500*.
- TOGO** — Togolese Red Cross, 51, rue Boko Soga, P.O. Box 655, *Lomé*.
- TONGA** — Tonga Red Cross Society, P.O. Box 456, *Nuku'Alofa, South West Pacific*.
- TRINIDAD AND TOBAGO** — The Trinidad and Tobago Red Cross Society, P.O. Box 357, *Port of Spain, Trinidad, West Indies*.
- TUNISIA** — Tunisian Red Crescent, 19, rue d'Angleterre, *Tunis 1000*.
- TURKEY** — The Turkish Red Crescent Society, Genel Baskanligi, Karanfil Sokak No. 7, 06650 Kizilay-*Ankara*.
- UGANDA** — The Uganda Red Cross Society, Plot 97, Buganda Road, P.O. Box 494, *Kampala*.
- UNITED ARAB EMIRATES** — The Red Crescent Society of the United Arab Emirates, P.O. Box No. 3324, *Abu Dhabi*.
- UNITED KINGDOM** — The British Red Cross Society, 9, Grosvenor Crescent, *London, S.W.1X 7EJ*.
- USA** — American Red Cross, 17th and D. Streets, N.W., *Washington, D.C. 20006*.
- URUGUAY** — Uruguayan Red Cross, Avenida 8 de Octubre 2990, *Montevideo*.
- U.R.S.S** — The Alliance of Red Cross and Red Crescent Societies of the U.S.S.R., I, Tcheremushkinskij proezd 5, *Moscow, 117036*.
- VENEZUELA** — Venezuelan Red Cross, Avenida Andrés Bello, N.º 4, Apartado, 3185, *Caracas 1010*.
- VIET NAM** (Socialist Republic of) — Red Cross of Viet Nam, 68, rue Ba-Triêu, *Hanoi*.
- WESTERN SAMOA** — Western Samoa Red Cross Society, P.O. Box 1616, *Apia*.
- YEMEN ARAB REPUBLIC** — Red Crescent Society of the Yemen Arab Republic, P.O. Box 1257, *Sana'a*.
- YEMEN** (People's Democratic Republic of) — Red Crescent Society of the People's Democratic Republic of Yemen, P.O. Box 455, Crater, *Aden*.
- YUGOSLAVIA** — Red Cross of Yugoslavia, Simina ulica broj 19, *11000 Belgrade*.
- ZAIRE** — Red Cross Society of the Republic of Zaire, 41, av. de la Justice, Zone de la Gombe, B.P. 1712, *Kinshasa*.
- ZAMBIA** — Zambia Red Cross Society, P.O. Box 50 001, 2837 Brentwood Drive, Longacres, *Lusaka*.
- ZIMBABWE** — The Zimbabwe Red Cross Society, P.O. Box 1406, *Harare*.



## RECENT ICRC PUBLICATIONS

### ● Index of International Humanitarian Law

A revised and enlarged edition of the *Index of the Geneva Conventions for the Protection of War Victims of 12 August 1949*. The Washington College of Law, American University. Editors: Waldemar A. Solf, Adjunct Professor/Senior Fellow, Washington College of Law Institute, and J. Ashley Roach, Captain, Judge Advocate General's Corps, US Navy, 284 pp., format 16 × 23 cm. Price: Sfr. 20.— or US\$ 15 (*in English*).

### ● Handbook on the Law of War and the Armed Forces by Frédéric de Mulinen

The purpose of this handbook is twofold—to serve as a reference book for national and international courses on the law of war, and as a code of conduct for the armed forces.

The work, which was originally conceived for senior officers and staff members, is supplemented by a *Summary for Commanders* (containing no reference to law) and the *Rules for Behaviour in Action*, which is meant to be used as a teaching aid. These supplementary sections also exist as an offprint (16 pp.).

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Report on the institution's activities in 1987. This 152-page document is published in *English, French, German, Spanish* and *Arabic*.

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An independent humanitarian institution, the ICRC is the founding body of the Red Cross. As a neutral intermediary in case of armed conflict or disturbances, it endeavours on its own initiative or on the basis of the Geneva Conventions to protect and assist the victims of international and civil wars and of internal troubles and tensions, thereby contributing to peace in the world.

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